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HISTORICAL
AND
DESCRIPTIVE SKETCH
OF
HIS HIGHNESS
THE NIZAM'S DOMINIONS.



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HISTORICAL

AND

DESCRIPTIVE SKETCH

OF

HIS HIGHNESS THE NIZAM'S DOMINIONS,

COMPILED BY

SYED HOSSAIN BILGRAMI, B.A.,

AND

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OF H. H.'S CIVIL SERVICE.

VOL. I.

Bombay:

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INTRODUCTION.

THE present work was begun during the life-time of the late SIR SALAR JUNG, who manifested a warm interest in its progress, because he believed that a compilation giving a concise historical account of the Dominions of His Highness the Nizam, together with a description of the resources, both agricultural and mineral, (so far as the latter are known) of the country, was greatly needed. The recent Census, moreover, afforded an opportunity of ascertaining many interesting facts in regard to the various classes of people who constitute the population of the largest Native State in India, and, lastly, but little has hitherto been known concerning the Trade and Manufactures of the Dominions. It is hoped that this compilation will be found to furnish new and useful information regarding both. The foregoing is a brief outline of the Contents of the Five Chapters of the present Volume. The Second Volume, which is now in the Press, comprises an account of the General Administration of the State and a lengthy Chapter on the Places of Interest in the Dominions. The Compilers desire to acknowledge the assistance which has been derived from the various reports prepared from time to time by Moulvi Mahadi Ali, Revenue and Financial Secretary to His Highness's Government. Portions of the 1st and 3rd Chapters of the present Volume have been borrowed from an Administration Report

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which was commenced by Mr. Syud Mahmúd of the N. W. P. Civil Service, when that gentleman's services were temporarily placed at the disposal of His Highness's Government by the Government of India. The Geological Section of the 1st Chapter as well as the whole of the 3rd Chapter have had the advantage of revision by Mr. Syud Ali Bilgrami, B.A., F.G.S., Associate of the Royal School of Mines, &c. The works utilised in the preparation of some of the other Chapters are chiefly Elliott and Dowson's History of India, Elphinstone's History of India, Grant Duff's History of the Mahrattas, Brigg's Nizam, Fraser's "Our Faithful Ally," Mr. E. B. Eastwick's Translation of the Hadikatú-l-Alam, printed in his Kaiser Namah, Col. Malleson's History of the French in India, the Travels of Bernier, Tavernier, and Thevenot, Mr. James Burgess's Archæological Survey Reports, the Statistical Reports of Drs. Bradley, Walker and Bell, &c., and also a very useful collection of all previously published Minutes, Reports, Pamphlets, Newspaper articles, &c., on Haidarabad Affairs, selected and arranged by Moulvi Mahadi Ali. A Table of Contents is given with the present volume, the Second Part will contain a copious Index to both volumes, as well as a large coloured Map of the Dominions.

HAIDARABAD, *July 1883.*

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HISTORICAL AND DESCRIPTIVE SKETCH OF HIS HIGHNESS THE NIZAM'S DOMINIONS.

CHAPTER I.

PHYSICAL FEATURES AND GEOLOGY.

Position.

THE dominions of His Highness the Nizam form a lateral square, situated between 15° 10′ and 21° 50′ north latitude and between 74° 45′ and 81° 35′ east longitude.

Boundaries.

They are bounded on the north by the province of Khandesh and the river Tapti, which separates them from the district of Burhanpur in the Bombay Presidency ; on the south by the rivers Tungbhadra and Krishna, forming the northern boundary of the districts of Ballari, Karnul and Gantur, and by the district of Masulipatam, all in the Madras Presidency ; on the east by the rivers Wardha and Godavari, which flow along the western limits of the districts of Chanda and Sironcha, both in the Central Provinces ; and on the west by the districts of Dharwar, Kaladgi, Sholapur and Ahmednagar, all in the Bombay Presidency. A portion of the river Sina also forms the western

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Chapter I. Physical Features and Geology. Boundaries.

boundary of the Nizam's dominions, but the taluks of Jamker, Barsi and a part of Kaigaum, all belonging to the British territory, are to the east of that river. Similarly, a part of the river Godavari separates the Nizam's dominions on the west from British territory ; but a few villages of the Nizam's dominions are situated beyond that river.

Area.

The territories included in the boundaries above described have never been systematically surveyed under the orders of the Government of the Nizam, but the result of the trigonometrical survey (as given in a book published under the authority of the Government of India) shows the area of the Nizam's dominions to be 97,837 square miles.

Physical features.

The Nizam's dominions consist of a hilly tract of country, elevated about 1,800 feet above the level of the sea, and situated to the north of the plateau of the Dekhan. The country is divided into two great and nearly equal divisions, by the trappean rocks to the north and west, and the granitic and limestone region to the south and east. There is a corresponding agreement between the geological aspect and the political nature of the country, thus divided by the Godavari and the Manjira, separating as they do the Mahratta race from the Telinga and Kanarese people of the south, the country of granite and limestone from the region of overlying rocks, and the land of rice and tanks from the land of wheat and cotton. There is likewise a distinction in their physical features. The characteristics of the granite country are solitary, herbless,

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dome-shaped hills, prismatical fractured summits, feather-bed appearance of masses of rocks, and the wild and fantastic tors and logging stones piled in heaps of twos and threes. The decomposed soil derived from these is invariably sandy, and does not possess that fertility which is seen in trappean districts, while for the same reason the rivers also are dry except during the rains, and hence the necessity for tanks to accumulate the supply of water. The north, on the other hand, is often picturesque, the undulating outlines, step-like ascents, abrupt crags and cliffs, and detached eminences present a much greater variety of scenic aspect than is produced by the granite hills, while the soil produced by the decomposition of many traps is genial, productive, and rententive of moisture. Thus the trap district is generally synonymous with fertility. Forest vegetation is scanty and stunted among the traps, while granite tracts are covered with brushwood, but densely grown jungles are principally confined to the sandstone and shales in the valleys of the Godavari, the Wardha, and the Krishna.

Physical features.

The main drainage is north by west to south by east, the country falling in this direction from 2,000 feet near Aurungabad to 1,200 feet at Raichur and 900 feet at Karnul. The lines of watershed for the smaller streams follow the same direction, separating the valleys of the chief rivers.

Watershed and drainage.

The most important ranges of mountains are the following :— The Balaghat range running east and west from the taluk of Biloli in the Indur district, and passing through the districts of Nander

Mountains : Balaghat range.

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Chapter I. Physical Features and Geology.

Mountains, Balaghat range.

and Palam in the Sarf-i-Khas domains, reaches the taluk of Ashti in the district of Birh. A length of about 200 miles of this range is within the Nizam's territory. The width of the range varies between three and six miles. A range of Balaghat hills lies in the country between the rivers Manjira, Sina and Kagna, proceeding from the taluk of Ashti in the district of Birh, and passing through the taluks of Bhinu, Dharaseo, and Nuldrug, reaches Kulbarga.

In the south the most important range of hills runs from the taluk of Dewalpulli in the Nalgunda district to the district of Nagar Karnul, from whence it proceeds to the south. The length of this range is about 130 miles.

Sahiadri-parvat range.

In the north the Sahiadri-parvat range runs from east to north-west, beginning in the taluk of Nirmal in the district of Indur, and passing through the Parbhani district and the Assigned Districts of Berar, reaches Ajanta, where it receives the name of the Ajanta Ghât, and goes further on towards the west into the province of Khandesh in British territory. The entire length of this range within the Nizam's dominions is about 250 miles, of which a length of about 100 miles is called the Ajanta Ghât range.

Gaivalagarh range.

The Gaivalagarh range of hills lies in the northern part of the Assigned Districts of Berar, running from east to west. The length of this range is about 64 miles.

Jalna hills.

Another range of hills runs from Daulatabad in the Aurangabad district, eastward in the direction of Jalna, and proceeds

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into the Assigned Districts of Berar, making a length of about 120 miles.

Mountains: Jalna hills.

Another range runs in the country between the Godavari and the Manjira, passing through Birh, Darur, Mominabad, Udgir and Kaulas.

Clusters of hills again running north and south connect the several chains. Thus one range passes from Koilkonda to Bidar and Kandahar, a second from Chinapur to Gokunda and Maidak, while a third passes from Devarkunda to Bhongir and Arsikota. The valley of the Godavari, lower down, is likewise bounded by low hills from Pakhal and Singareni to Ashwarapet. The less important hill ranges which deserve notice are the following :—Dungar, running from the taluk of Patrur in the district of Birh, proceeds westward into the Bombay Presidency district of Ahmednagar. The length of this range within the Nizam's dominions is about 40 miles, another small range beginning at Bidar runs a length of 24 miles towards the taluk of Humnabad in the Sarf-i-Khas domains.

Yamnigarh range.

The Yamnigarh range begins in the taluk of Gangawati in the district of Lingsagur, and ends in the taluk of Kalifia in the same district. This range is about 14 miles in length.

Kandikalgutta range.

The Kandikalgutta range extends from the district of Khammam and passes through the taluk of Chinnur, making a length of about 50 miles. This range is also known by the name of Surnapalli, and another minor range extends from the

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Chapter I. Physical Features and Geology.

Mountains: Kandikalgutta range.

taluk of Malangur, in the district of Yelgandal to the taluk of Yelgandal in the same district. The length of the range is about 30 miles. It is known by the name Kanali Alipur and Kandi Kuranja.

Rakhigutta range.

The Rakhigutta range also lies in the Yelgandal district, beginning in the taluk of Chinnur, and ends at Sunuvaram, a village in the same taluk. The length of this range is about 12 miles.

The country about Warangal, though little elevated beyond the usual 1,700 feet which marks the eastern portion of the Dekhan, is the watershed from whence the lower parts of the Godavari and Krishna are supplied with the sources of tributary streams. To the south a group of hills runs east and west and communicates with the hills of the Vizianagram taluk. Ten miles to the north-west of Warangal the Chandragiri hills spring from the plains with pinnacled summits. The Iron hills, 14 miles due west of Warangal, consist of a double range varying north and south, with a gorge between them. There are also smaller groups as at Hanamkunda; but here, as elsewhere, the isolated hill is the prominent feature of the landscape.

Ten of the elevations in the Nizam's dominions rise to more than 500 feet above the surrounding country, but usually they average 300 feet.

Rivers.

Besides the river Tapti which forms the northern boundary of the Assigned Districts of Berar the principal river systems in

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the Nizam's dominions are those of the Godavari to the north, and the Krishna to the south.

The Godavari is sacred to the Hindus, and is the most important river of the country. It rises in the Western Ghâts above Chandur and takes a south-easterly course, entering the dominions near Phulamba, and forms the south-western boundary of the Aurangabad district. In this district it has a tortuous course in consequence of the flatness of the country. The numerous feeders from the hills cause a rapid rush of waters to take place in the rains, when the deposits of sand and earth are occasionally so large as to threaten the formation of new channels in the bed of the river—an occurrence which has several times happened. The banks are in some places precipitous and deeply cut with watercourses, the bed rocky and frequently covered with sand. At this portion of its course the river varies in breadth from two to three hundred yards. At Toka, where the Ahmednagar-Aurangabad road crosses, there is a ferry. At Paithan, further south-east, the river measures nine hundred yards from bank to bank. The height of the latter varies from twenty to hundred feet. From the Aurangabad district the Godavari enters that of Birh, the northern boundary of which it forms. At this part of its course the river is about a quarter of a mile wide. The banks are of earth, and have an average height of forty feet. It contains about four feet of water during the dry season, but a much greater volume during and immediately after the rainy

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Chapter I. Physical Features and Geology. Rivers: The Godavari.

season. From Birh it flows on to the Nander district. The river here takes a serpentine course, the general direction of which is easterly, until it reaches Nander, the capital of the district situated on the Nagpur-Haidarabad road, where there are two large ferry boats. Four miles to the eastward of Nander the river takes an abrupt turn to the southward, and enters a group of thickly-wooded hills projecting from the Sichel or Nirmal range, through which it winds in a south-easterly direction for about forty miles. From here it flows through an open and cultivated country in an easterly direction. The banks of the river in this part of its course are generally high and precipitous. During the hot months the bed is almost dry, but from the commencement of the rains it is filled from bank to bank, and flows with a strong and rapid current. Circular basket boats are used at the smaller ferries in the district.

The Godavari forms part of the northern boundaries of the Indur and Yelgandal districts. Its course on the frontier of the former is very short, and its breadth at the point at which it enters the Yelgandal district is about 700 yards. The bed of the river is sandy and covered with stunted brushwood and rocks, and the banks are high. Twelve or fourteen miles lower down the river attains a breadth of about a mile, and there are a number of islands, some of which are cultivated, in the bed of the river. One of these islands is five and three quarter miles in length and a mile in breadth. From this point until it leaves the district the average breadth of the river is about

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half a mile. Alligators are numerous. Describing the river from its junction with the Sibhi opposite the eastern boundary of the Yelgandal district, Mr. Temple wrote in 1863 :—"A few miles below the junction the hills cluster more and more thick around the Godavari till the spurs of Eastern Ghâts close the river in, and at length the mouth of the gorge is reached. It is here that the river cuts through the very highest part of the range, and is narrowed between the hills, rising straight from the water's edge to a height on either side of 2,000 to 2,500 feet. Above the hills the breadth of the river is in some places two miles, between them not more than two hundred yards, the depth of the water being here very great. Below the hills the river spreads out into a wide sheet of water during the rainy season and of sand at other seasons for a distance of twenty-eight miles as far as Rajahmandri, and after that the delta commences." The gorge through which the river passes is twenty miles in length. The scenery on this part of the river has frequently been compared to that of the Rhine. The channel is very deep and the water rushes through with "a current that sometimes lashes itself into boiling whirlpools." The river flows from Yelgandal into the Khammam district, the eastern boundary of which it forms. It widens considerably in this portion of its course, in some parts presenting a distance of two miles from bank to bank, with numerous small islands in its bed. The

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Chapter I. Physical Features and Geology. Rivers: The Godavari.

bed of the river here is in general sandy with high and precipitous banks, averaging from fifty to sixty feet above the ordinary level of the stream. During the hot months it is shallow and fordable at most points, but in the monsoon it presents an immense volume of water, flowing with a strong and rapid stream. The river leaves the dominions at the south-east corner of this district, and proceeds into the Madras Presidency and falls into the Bay of Bengal. Its length is about 800 miles, the greater portion of which is in the Nizam's dominions, where it receives the largest supplies of water from the basaltic areas to the north. The principal tributaries of the Godavari are, in the north, the rivers Purna, Wardha and Painganga; in the south, the Manjira and the Maner.

The Purna.

The river Purna rises in the hills in the taluk of Kanad in the district of Aurangabad, and after a south-easterly course of about 145 miles, in which it combines its waters with the Dodna, falls into the Godavari.

The Painganga.

The Painganga rises in the Dewalghar hills in Berar and flows to the south-east, and combining its waters with the river Wardha falls into the Godavari near Chinnur in the district of Yelgandal after having run a course of about 207 miles.

The Manjira.

The river Manjira rises in the taluk of Patoda in the district of Naldrug, and passes through the districts of Birh, Nander, Indur, Maidak and Bidar, where it combines with the Tirna,

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and falls into the Godavari after a circuitous course of about 387 miles.

The Maner is the northern tributary of the Godavari, issuing at the village of Kalkur in the taluk of Yelgandal, and after flowing a course of about 94 miles falls into the Godavari at Chinnur in the district of Yelgandal.

The Krishna is a river next in importance to the Godavari, being about half a mile wide in the lower parts of its course. It rises among the Mahableshwar hills south of Sitara. It enters His Highness's dominions at Eachampet and takes a south-easterly course passing through the districts of Shorapur Raichur, Lingsagur, Nagarkarnul, Nalgunda and Khammam.

The Krishna has an average breadth of about four furlongs. Its banks are generally high and of a loose soil. Its bed is tolerably even. The general soil is sand, but it is very frequently exceedingly rocky and in some places stony. It is flooded from the early part of June to the middle of January, varying ten or twenty days as to the period of its rise, and twenty or thirty days as to its fall. It is subject to some irregularities, being low at intervals within the usual period of flood, and having sudden rises of short duration at the early and latter portions of the period of drought during which more than half of its bed is dry. It is very generally fordable during the dry season, but from the depth of water and rockiness of its bed there are many exceptions. The following is a description of the general

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character of the river and the fords taken from the Trigonometrical Survey Report :—

Ghats.		Description of the River.
Names.	Character.	
KUKEYRI ..	Fordable, rather rocky bed; one boat from each bank.	The mountainous character of the country on the right bank of the river is obstructive of access, but there is nothing in the nature of the river itself to prevent a general passage of it, its bed being for the most part sandy. About a mile above the Kukeyri Ghat the right bank is formed by table heights, which make the river of inconvenient access, and it is further so rocky and its channel so deep as to be impassable a short way above the Kurruduruguddi island. A hilly tract stretches along the right bank of the river and continues till about three miles above Juldrug; the access to the river is difficult; the only established road is that leading to Juldrug, a fortified height on the western point of a large island, where there is no established passage of the river. The island of Juldrug is about 5 miles in length and 2 in breadth and has two villages besides the drug. There are two other large islands, Meylegudda and Janjigudda; but the river is said to be nowhere fordable till to Chittapur, where alone a boat is to be found.
GOANAWUTTA..	Opposite to Goanawutta is the island of Kurruduruguddi, between which and the right bank of the river the channel is narrow and fordable; between it and the left the channel is broad and deep, and a boat is stationed there, more for the convenience of the inhabitants of the island than for a general passage.	
JULDRUG ..	A boat is kept at the drug for the convenience of the inhabitants of the island, and not for a general passage of the river.	

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Ghats.		Description of the River.
Names.	Character.	
CHITTAPUR ..	Ferry tedious on account of island; indifferent ford; one boat to the left bank.	
KUMULUDINNI NOWLI.	Indifferent fords, no ferry.	From Chittapur to the Umrawutti Ghât the river is so full of islands that no boat can ply, and there are but the two fords mentioned.
UMRAWUTTI OR ECHAMPUR.	Good ford, one boat to each bank.	
HUDUGULLI ..	Good ford and ferry, one boat to each bank.	
TUNGUDUHAL ..	Do. do. This is the usual military ghât.	Above the Umrawutti Ghât till to the Tunguduhal Ghât the river is fordable in very many places. A number of islands will be found to obstruct the passage of a boat. Except at the established Ghâts between Tunguduhal and the Kapella Sungum, the river is considered too deep and muddy to be fordable. The Umrawutti Ghât is just on the west side of the Nizam's frontier.
KAPELLA SUNGUM.	Indifferent ford and ferry, only one boat.	

After running a course of about 700 miles, of which about 400 are in His Highness's dominions, the river falls into the Bay of Bengal below Masulipatam. The principal tributaries of the Krishna are the Bhima, the Tungbhadra, the Windi, the Musi, the Munair and the Wira.

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Chapter I. Physical Features and Geology. Rivers: The Bhima.

The Bhima rises in the hills of the Bombay Presidency in the vicinity of Poona, and enters the dominions of the Nizam at the village of Urchand in the taluk of Bimli in the Sarf-i-Khas dominions. The river Sina pours its waters into the Bhima, which flows between the districts of Shorapur and Kulbarga, and then combining the waters of the river Kagna falls into the Krishna after a course of about 176 miles.

The Tungbhadra.

The general character of the Tungbhadra, which enters the dominions near Hampi Sagar and forms the southern boundary for about 175 miles, is much the same as the Krishna and its breadth is not much less. Its banks are generally high, though not so high as those of the Krishna. The soil of the banks is sand or loose earth. The bed is generally even and has a sandy soil, but it is intermingled with rocks in many places. It is flooded about the same time as the Krishna. The following is a description of the river and its fords, passages and anicuts taken from the Trigonometrical Survey Report :—

Ghats.		Description of River intermediate between the Ghâts.
Names.	Characters.	
CHAGGI ..	One boat from each bank. It has a sandy bottom, good ford.	Bed of the river sandy with a few rocks at distant intervals. Banks of earth, high and rather steep.
UTCHOLI ..	Sandy bottom; good ford; one boat to each bank.	

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Ghats.		Description of River intermediate between the Ghâts.
Names.	Characters.	
IRRA BELLARY..	As above.	A cultivated island lies intermediate between these ghâts; from the south extremity of the island to Kopal Ghât the depth of water is very great.
KOPAL ..	Stony bottom; from depth of water is never fordable; one boat to each bank.	
DHUR SUGUR ..	As above; good ferry, the river being narrow as well as deep; but access to the boat is over a shallow branch of the river.	A great number of small islands, and one narrow one, continue stretching along the Kopal and Dhur Sugur Ghâts; the bed is so exceedingly rocky amongst these islands that only one intermediate passage is said to be practicable, that is one at Chenchari.
MASUNUR ..	Rocky and bad ford, but is practicable to men and cattle. One boat to the right bank.	Between Dhur Sugur and Bussapur the river is not fordable; but from Bussapur to Kangul, where there is an established secondary ford, it is favourable to fording. From the Kangul to the Dussanur ford the bed of the river is rocky and difficult to ford.
SALGUNDI ..	The ford is rocky and deep; one boat to the left bank.	Between the Dussanur and Salgundi Ghâts there are several islands; the depth of water is great and the bed rocky, so that it is not fordable. Dussanur is on a large island stretching nearly from Dhur Sugur to more than a mile below Salgundi ford; the channel
KALCHENGUD ..	The numerous small islands as well as the south tongue of Dussanur island prevent the passage of a boat. Ford	

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Ghats.		Description of River intermediate between the Ghâts.
Names.	Characters.	
	rocky and rather deep.	between this island and the right bank is everywhere fordable in the dry season.
ERAKUL ..	Good ferry, two boats to the right bank; the river being here exceedingly narrow is comparatively deep and therefore never fordable.	Between Kalchengud and Erakul Ghât the river is not fordable, from depth of water. Between Erakul and Nettur there are numerous islands in the river; the channels between them are reported deep and rocky and of impracticable passage.
NETTUR ..	An excellent ford, the river being shallow and the bed sandy.	From Nettur Ghât to Huduwala the river is easily forded, but between Huduwala and Kukurugolu the depth of water is too great. From the Kukurugolu Ghât to Sugur, on the right bank, the channel of the river is generally deep and rocky, and is not conveniently fordable except opposite to Rudrapet; at Sugur also there is a ford, and between Sugur and the Ulinur Ghât the river may easily be forded, as also for about a mile above that ghât, but it afterwards becomes rocky and interrupted by numerous islands, being fordable only opposite to Iltugi.
KUKURUGOLU ..	No ford, the depth of water being too great; bed rocky; one boat to each bank.	
ULINUR ..	Good ford; it is supplied with a boat from each bank.	

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Ghats.		Description of River intermediate between the Ghâts.
Names.	Characters.	
MUSTUR ..	Good ford, fine sandy and even bed; one boat to each bank; this is a military ghât.	From Mustur till to about Iodia the river is generally fordable, but thence to the Kumpli and Annagundi Ghâts is generally unfavorable to passage; the inhabitants near the banks of the river are, however, able to effect a passage in the various places, but it is not thought practicable to cattle: the banks of the river are high and steep at Annagundi; the river is but little more than 150 yards broad. Between the Annagundi ferry and the Humpi ford are a number of stone pillars, the remains of a bridge built across the river; immediately above the bridge the hills encroach so much that at one place the breadth of the river does not exceed 40 yards. The triangular island opposite to Humpi is very mountainous, and the hills fall abruptly into the bed of the river; the channel between this island and the left bank is very shallow, and in general quite dry; that between the island and the right bank is exceedingly deep, through the reach that lies in a meridianal direction.
ANNAGUNDI ..	Never fordable, bottom rocky, but the depth of water sufficiently great to obviate inconvenience; four boats ply here.	
HUMPI ..	Good ford.	

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Rivers: The Tungbhadra.

Ghats.		Description of River intermediate between the Ghâts.
Names.	Characters.	
KALUGUTTA ..	Is never fordable; rocky and sandy bed; right bank hilly, left steep and high; one boat from each bank.	Between Humpi and Kalugutta there is a cluster of mountains and islands, the channels between which are rocky and deep. From Kalugutta to Ramungudda a boat is kept for the convenience of the inhabitants, but there is no regular passage of the river. From Ramungudda to Huligi the river is full of islands, the bed rocky and not fordable, the banks very high.
HULIGI ..	Never fordable, on account of a rocky soil; a great depth of water; one boat from each bank.	Between Huligi and Bulurgudda the river is rocky and not fordable; there is a boat at each bank for passing to the island to get wood and forage. The large island of Kurwagudda lies opposite to Manur; the channel between it and the left bank is fordable at Manur only; that between the island and the right bank is narrow; but never fordable, from great depth of water. Between Manur and Rampur Ghât the river is nowhere fordable; banks high, bed rocky.
MANUR ..	The passage between Koorwagudda island and the left bank is fordable in the dry season; that between the island and the right bank is very narrow, but never fordable; one boat to each bank.	

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Ghats.		Description of River intermediate between the Ghâts.
Names.	Character.	
KURUGAL ..	Never fordable; one boat from each bank.	Between Rampur and Kurugal Ghâts the bed is rocky and impassable except for foot passengers who may pass along the bund stretching across the river a little above the village of Kurugal.
KURKIHULLI ..	Ford, sandy bottom, pretty good.	
MUDKHUR ..	Opposite to the village there is a pretty good ford; the ferry (where it is never fordable) is at the junction of the Shindugi Nulla with the left bank about a mile above the ford.	From Kurugal Ghât to Kurkihulli, the bed of the river is rocky and impassable; above Kurkihulli the river is less rocky, but having very high and steep banks is not conveniently crossed except at Mudkhur, whence till to the Ramesserambanda Ghât it continues of a character unfavourable to passage.
RAMESSERAMBANDA.	Rocky and indifferent ford; one boat to the right bank.	Above Ramesserambanda the river becomes less rocky and is fordable in many places; the banks continue high, and the bed somewhat rocky but generally sandy.
GUDLANUR ..	Good ford, bed sandy with a few rocks; one boat from each bank.	
YENUGI ..	Fordable; one boat to the right bank.	Above Gudlanur the bed of the river is more free of rocks, the banks continue high and steep, and the river is generally fordable.

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Ghats.		Description of River intermediate between the Ghâts.
Names.	Character.	
HUMPISAGAR ..	The ford is directly opposite to Humpisagar, but the channel being there rocky the ferry is established above a mile higher up, and is often called the Teguri Ghât.	
HALINVAGULI ..	Good ford and ferry; one boat to each bank.	The Soveninhulli Ghât is beyond the frontier.
SOVENINHULLI.	Do. do.	

The Tungbhadra Anicuts.

A series of anicuts are built across the river, so as by the means of small dykes or kolwas to irrigate the banks and enable a wet cultivation to be made upon them, from Kurugal above to the junction of Kanakgiri nulla below, being a distance of near 30 miles along the sinuosities of the river. The first or highest is at Kurugal, which extends completely across the river and forces water into a conduit on each bank; that on the left bank irrigates all the wet cultivation as far as to Mudulapur, where it has a northern course to Ittenhal, for the purpose of supplying that tank; but that portion of the conduit is in a state of ruin and no longer affords the intended contribution.

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The second anicut is just below Mudulapur, and, like the former, extends across the river, supplying conduits on both banks; those of the right bank extend to Humpi, and irrigate all the wet cultivation about that place; on the left bank the conduit stretches past Huligi and Siwapuram, abundantly irrigating the valuable wet and garden lands of those villages.

The third is at Ramanguddi, where a bund stretches across a narrow channel between the left bank and a small island. This irrigates all the wet lands as low as Sonapur, including the rich fields of Iwadia and Uttinutti.

At Sonapur there is another bund similar to that of Ramanguddi; this furnishes the conduits that supply all the wet lands of Annagundi.

One conduit terminating in another, the whole once formed one continuous line, but at present there are some interruptions in its continuity. After passing the wet lands of Annagundi it has a northern course through a barren tract, winding round the foot of heights, and feeding several small tanks, at length terminated in the large tank of Burra Juntakullu.

The next or fifth anicut is at Singugunda, whence a conduit passes on to the extensive wet lands of Barri and Chikku Juntakullu, over which the conduit is greatly ramified. This tract is further irrigated by springs and trenches from them, cut in the sandy soil close to the Gungawutti Fort, and further by the nulla passing that town, and by the tank of Barri Juntakullu already mentioned.

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The Tungbhadra joins the Krishna near Alampur.

Rivers: The Windi.

The river Windi flowing through the district of Atraf-i-Balda in the Sarf-i-Khas dominions falls into the Krishna.

The Musi.

The river Musi rises in the village of Sewareddepett in the taluk of Kotapalli, and passing through the district Nalgunda falls into the Krishna at Mauzah Warapalli in the taluk of Dewalpulli after flowing a course of about 144 miles.

The Munair.

The river Munair flows from the Pakhal lake in the district of Khammam, and passing through the district combines its waters with the Wira, and falls into the Krishna at Mauzah Patur belonging to the British territory. The length of the river is about 96 miles.

There are many other minor streams which belong to the Godavari and Krishna systems. The less important are the following :—

Minor Streams.

The Sewand, about 60 miles long; the Kandalika, about 40 miles long; the Sakna, about 30 miles long; and the Mayuarh, about 7 miles long—all in the Aurangabad district. The Pandsura, about 24 miles long; the Sindphana, about 46 miles long; the Khandka, about 34 miles long; the Sirsimi, about 24 miles long; and the Wan, about 30 miles long, are in the district of Birh. The Karpara, about 40 miles long; the Bakalgarh, about 24 miles long, are in the district of Parbhani. The Tawarancha, about 30 miles long, is in the Bidar district. The Sendi, about 21 miles long; the Asna, about 12 miles long; the Sita, about 16 miles long; and the Sadha, about 44 miles

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long, are in the Nander district. The Bhogawati, about 14 miles long, is in the Nuldrug district. The Bori, about 24 miles long; the Benitara, about 44 miles long; the Amarja, about 50 miles long; and the Mallimari, about 64 miles long, are in the Kulbarga district.

Minor Streams.

The entire number of rivers and streams in the Nizam's dominions is about fifty, of which six are large and important.

Lakes and Tanks.

There are no natural lakes, but from the earliest times advantage has been taken of the undulating character of the country to dam up some low ground or a gorge between two hills, above which the drainage of a large area is collected. These portions generally consist of the upper sources of streams, so that the reservoirs are always high enough to command large areas of ground situated below, which are thus rendered available for purposes of irrigation, by means of sluices and a network of small channels, which distribute the water over the surrounding fields. The Pakhal lake is the most important of such artificial tanks in the Nizam's dominions, and has been formed by throwing a bund across a river between two low head-lands. The bund of the tank is nearly 2,000 yards long, breadth of the bed 6,000 yards, and the depth back from the bund 8,000 yards. When full of water, the depth at the sluice is 12 yards, and the spread of water covers an area of about 13 square miles. In the hills near Daulatabad there are two fine reservoirs of water, from which the supply of the city used to be drawn in olden days. They are said to have been originally constructed by the Hindu

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Chapter I. Physical Features and Geology. Lakes and Tanks.

kings, and were repaired by Mahomed Tughlakh. At Nuldrug there is a fine stone dam erected in 1558 by Ali Adil Shah of Bijapur for the water supply of the garrison. It is 90 feet high, 300 yards long, and 100 feet broad at the top. As regards some of the other tanks, the following remarks are extracted from Sir Richard Temple's Report, dated 1863, on the river Godavari and its feeders :—"To convey an idea of the extent to which irrigation is or may be practised in this part of the valley, I subjoin the names of the principal tanks, all within a short distance of the Godavari. Ramajuneram is about 5 miles in circumference; Nilpak tank, 8 miles in circumference. Mallur has two tanks, in each of which about 3,000 acres are covered with water. Mallapalli tank is 4 miles in circumference. There are also five tanks at Paloncha, Ashvaradpet, Tatkur, Kuknur, Kondapalli, Kevak." Nearer Haidarabad are the magnificent sheets of water contained in the Ibrahimpatam tank, the Husen Sagar tank, and the Mir Alam tank. Similarly in the Shorapur district the late Colonel Meadows Taylor constructed some good tanks by throwing bunds across some of the tributaries of the Krishna. The total number of tanks in the territory is 18,199; and it is estimated that of this number there are 3,000 tanks in the Khammam district, 1,500 in Yelgandal, 2,500 in Nalgunda, and 2,000 in Indur. There are also several tanks in Nagar Karnul and Maidak, and a few in east and west of Raichur and Shorapur. In fact, such artificial reservoirs are peculiar to the granitic

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country, and wherever groups of granite hills occur tanks are sure to be found associated with them. They are not generally found in the trap regions, as the soil is too porous and the bunds thrown across become much cracked and fissured in the hot season, so that they are easily breached on the burst of the rains.

Besides these there are comparatively smaller tanks, partly artificial and partly natural, spread all over the country chiefly in the Telingana district. The entire number of such tanks is about 5,500.

Forests.

The Mahratwari districts are as a rule scantily wooded; but in the Telingana country, large timber trees grow in abundance and afford an annual income to the State. The principal timber trees are sagivan, shisham, abuns, &c., found chiefly in the taluks of Chinnur, Mahadeopur, in the Yelgandal district, and in the taluk of Pakhal in the Khammam district.

Amongst an inferior kind of timber trees may be mentioned the babul, chirivan, aipa, gudsa, tirman, nim, khai, haldawa, &c. Sandalwood and agar are scented woods of great value. Extensive topes of date and palmyra trees are scattered over the country, but brushwood covers the greater portion of the territory.

Climate.

The climate of the dominions during the greater part of the year is temperate and agreeable, being a medium between the extremes of heat and cold. The rainfall is mainly dependent on the summer rains brought up by the south-west monsoon; but

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the eastern and southern portions of the country are also influenced by the autumn rains, when the same currents are deflected on the eastern coast. From its peculiar geographical position, the country is thus brought within the influence of these vapour-bearing currents from almost opposite points of the compass ; and, although they may be said to be general for nearly three-quarters of the year, the summer monsoon, from its greater depth and volume, exercises a far more important influence over the country than the winter monsoon. It might also be expected that the distribution of rain would vary according to the distance from the coast, but in descending over the Western Ghâts the portions immediately to the east of these hills receive less rain, while the increase beyond is only gradual. There is, however, a limit to this increase, and as the country falls in the valleys of the principal rivers, the upper currents veer round towards the eastern coast and constitute the winter monsoon. Hence the rains of the summer monsoon are quite general, though not equally distributed throughout the country. The average rainfall during the year is 32 inches.

GEOLOGY.

The entire area of His Highness the Nizam's dominions has not yet been geologically surveyed in a scientific and systematic manner. In 1876 a radius of 20 miles from Haidarabad was given to work out the interior geology in detail ; but the following sketch has been compiled from reliable sources and

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his own knowledge of the country, by Mr. E. G. Lynn, B. C. E., formerly Assistant Superintendent of the Geological Survey and at present compiler of the Gazetteer for His Highness's dominions.

Iron ores.

The most important minerals in the country are the ores of iron which are very widely diffused in the lateritic and granitic areas and in the sandstone formations in the Godavari and Wardha valleys. The magnetic variety which produces a superior kind of metal, like Swedish iron ore, is extensively developed in hornblend slate among the central ranges of crystalline hills; and when crystallised with quartz, &c., it forms a peculiar ore. The gneissic hills near Warangal consist of a double range, the one to the east terminating abruptly after a course of four or five miles, while the western ridge doubles, and throws out a spur to the north-west. The gneiss passes into a hornblend-schist, consisting generally of hornblend and felspar with some quartz. The magnetite occurs in this formation, the hornblend first giving place to the oxygenated iron ore and gradually the other minerals disappear, leaving the immense mass of iron stone a nearly homogeneous mineral, but still preserving the layer-like form of the parent rock.

Magnetite in Hornblend-schist.

Between the Tungbhadra and Krishna, hematite and magnetite occur largely with quartz near Amaluti, and ferruginous pebbles are profusely scattered towards Tawagiri and Idlapur. A large bed of compact magnetite is found on the summit of a small hill near Hitnal, 10 miles east of Kopal, and there are

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other localities in the same metamorphic region where the ore is abundant in hornblend-schist, which latter is very plentiful about the Krishna and Tungbhadra. In the metamorphic rocks towards Tadgiri beds of pisolite are frequent, and occasional lateritic summits are sometimes isolated in the granitic country between the Godavari and the Krishna. Hornblend-schist also occurs near the Godavari at Baddrachelum, and, as usual, magnetite is associated with it, as at Bolarum, where a small rising ground south of the village contains large quantities of magnetite iron ore in lamina with quartz.

Hematite among Kamthis

The hard and ferruginous pebbles in the Godavari and Wardha valleys are found among the large area of Kamthi rocks, and occur in the form of red and brown hematites, and clay iron ores. They are extensively worked in the Rajur, Manickgad, Sirpur and Chinnur tahsils. On the road from Warangal to Mungapett, large hills of hematite ores, &c., are seen beyond Tadvoi and Salvoi. They are very plentiful in the Khammamet Circar, especially in the parganas of Kallur and Anantagiri, where they are extensively smelted, and the ores are sent to the other parganas of the Circar, and even to the neighbouring Circar of Dewarkunda, to be there manufactured into metal.

Laterite.

Wherever laterite rests on a trap hill, as at Yelgandal, Maidak, Bidar, Kalyani, &c., yellow clay ore is associated with it, and is mined with facility and ease. The area thus covered is very great; but in addition to the main lateritic region, others

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extend to much greater distances as at Bada, Omerga, Wadwal, &c. There are furnaces at Lingampali, Totapali, Nizamabad, Haminabad, Murbi, Bogiri, Mogampali, Kamampali, Momanpali, Illampali, &c., all of which are in the lateritic country.

Economic Geology: Laterite.

The above may be briefly summed up as follows :—Magnetite is plentiful among the hornblendic schist of the crystalline rocks.

Hematites, &c., are even more abundant among the sedimentary rocks of the Godavari and Wardha valleys. Laterite, clay iron ores, &c., are perhaps the most abundant of all, though by no means the most valuable, extending over a very large area among the trappean and metamorphic rocks.

In addition to the above, titaniferous iron ore is sparingly found. Titaniferous iron sand is very abundant towards Warangal, Nirmal, and the Tungbhadra and Krishna rivers. Pisiform iron ore is very generally scattered among the quartz and granitic hills throughout the country, while yellow and red ochre, the latter found embedded in the oxygenated iron ore, are everywhere used by the common people for daubing their houses.

Two hills of iron sulphide were discovered by Mr. Pearson near Balarpur in the Jangun sub-division of the Sirpur tahsil; also two kinds of clay or ochre used as pigments. A dark brown cubical iron ore is found in the limestone series, but not in very large quantities. It is not worked.

Iron Sulphide.

A steel grey oxide of manganese not unfrequently takes the place of oxide of iron in laterite, or mixing with it forms the

Manganese.

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Chapter I. Physical Features and Geology. Economic Geology: Manganese.

greatest part of the mass, and the purple tint which the litho-margic clays assume may be owing to the presence of the former. At the western base of the cliffs, 16 miles west by north from Bidar, and 1½ miles from Halferga, the laterite is permeated by a great number of veins of black and often earthy manganese combined with iron. The green wacke of trap districts contains iron manganese, and much of the colour of amathystine quartz is derived from the latter.

Rock Formations

The following is a list of rock formations :—

METAMORPHIC ..	1.	Granite, gneiss, mica-schist, &c.
	2.	Upper edges of the Kadapa and Karnuls.
VINDYAN ..	3.	The Bhima and Kaladgi series.
	4.	Vindyans of Godavari and Wardha valleys.
OOLITIC ..	5.	Plant-bearing sandstones of the Godavari and Wardha valleys comprising— *a.* Talchirs, *b.* Damudas, *c.* Kamthis, and *d.* Panchets.
	6.	Infra-Trappean or Lameta beds.
DEKHAN SERIES ..	7.	Trappean rocks.
	8.	Inter-Trappean beds.
OLDER TERTIARY ..	9.	Laterite of the Dekhan.
NEWER TERTIARY..	10.	Ossiferous gravel of river valleys.
AND RECENT ..	11.	Littoral concrete.
	12.	Black soil alluvium, &c.

Metamorphics.

The metamorphics are made to include granite, gneiss, green-stone, mica-schist, hornblend-schist, &c., because throughout the whole area, and particularly on its edges, granite is seen to pass gradually into gneiss, while veins and irregular masses of

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green-stone are likewise found passing into hornblend gneiss, &c. This series forms a platform between the Godavari and Krishna rivers, to the east and south of the Nizam's dominions, extending from Yedlabad on the Painganga to the south-west limits of the territory, and thence beyond Khammamet and Warangal to the east. The whole area is intersected by numerous green-stone dikes, having for the greater part a direction east by south and north by west, and very different to the basaltic mountains to the north; but many of the dikes are of much older date than the Dekhan trap. Low hills of quartz are similarly seen continuous over long distances, running north and south.

Metamorphics

Kadapa and Karnul Series.

The Kadapa and Karnul series, or the diamond sandstone formation, consists of a great succession of clay-slates, quartzites, limestones, and shales with trap and trappean associates, constituting two unconformable series, of which the Kadapa is the older. Both these formations are represented in the Nizam's dominions for a short distance to the north of the Krishna. No fossils have been found by which they might be correlated with the European series, but in lithological character, structive mineralogical composition, and general aspect, the rocks mostly resemble the Cambrian and lower Silurian formations.

Kadapa Formation.

The older Kadapa series are subdivided into groups, the lowest consisting of quartzites which are not represented in the Nizam's dominions. The next are slates and limestones, and over them quartzites, sands, grits, and conglomerates. Both these groups are represented to the north of the river. The thickness

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of the whole Kadapa formation is about 20,000 feet, but most of this is on British territory.

Karnul Formation.

The Karnuls are likewise subdivided. The lowest are quartzites, consisting of sandstones and grits with pebble beds and occasionally coarse conglomerates containing the diamond gangue of the Baganpali mines. The next are firmly laminated iron calcareous shales and limestones, the former of which are not seen; but limestones are well developed and consist of good building and lithographic varieties. Then comes a quartzite group, which is not observed, and above this calcareous argillacious shales and limestones near Alampur, &c. The total thickness of the Karnul formation is about 1,200 feet.

Bhima series.

The Bhima series are believed to belong to the same formation as the Karnuls with which they agree in lithological characters, &c., but for want of fossil evidence they have been kept distinct. They are bounded on the north and west by trap rocks, and extend from Kotapali to the G. I. P. Railway between Kulbarga and Shahabad, and then on to Parvatabad, where they make a bend to the south, passing by Loani and Talikota. The Bhimas are bounded by the metamorphics up to Nulwar and Tandur, when the trap and laterite succeed up to Kotapali. The whole formation perhaps does not exceed 600 feet in thickness, and consists in descending order of red, purple, and chocolate coloured calcareous shales, flags, thin bedded earthy grey limestones, and thicker bedded earthy and subcrystalline limestones. There is locally a

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great central patch of quartzite, sandy, and conglomeritic beds. The general lie is quite flat, or with a low dip to the north-west. At the limit near Madebabad and Talikota, a thin bed of pebbly sandstone is overlaid by shaly sandstone, and these again are capped by limestones which, near Talikota, are a fine-grained lithographic variety.

Kaladgi series.

Along the southern parts of the Belgam and Kaladgi districts on British territory another apparently older series occur agreeing in character to the Kadapa series. The eastern boundary passing from Chimladgi to Gagantargur extends for a small distance into the Nizam's dominions. The formation consists of quartzites overlaid by a great thickness of limestone and shales. Above these comes a considerable quartzitic series, which in its turn is overlaid by another group of limestones and shales. The Kaladgi rocks, like the Kadapas, are of very great thickness.

Vyndians.

In describing the Vindyan rocks of the Godavari and Wardha valleys it would be as well to take them in conjunction with the plant-bearing series of the same area.

The Vindyans consist of strong bands of sandstone, shales and subordinate limestones in their upper series, while alternations of shale, sandstones and banded limestones with some very peculiar jaspery layers distinguish the lower beds. No fossils have been found in them.

Talchirs.

The Talchirs are composed of greenish silt beds, greenish brown or whitish felspathic sandstones and boulders. The

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fossil plants are carbonised, and thin streaks occur near the Barakars.

Damudas.

The Damudas are thick bedded and often coarse felspathic sandstones, with subordinate beds of blue and carbonaceous shales and coal.

Kamthis.

The Kamthis consist of hard, compact, gritty sandstones, fine variegated sandstones, coarse loose textured sandstones, very fine grained deep and bright, red and buff argillaceous sandstones, and bands of hard very ferruginous pebbly grits. No coal occurs in the Kamthis, and the fossil plants are not even carbonised, but impressions only are met with.

Panchets.

The upper Panchets are coarse, red conglomerates with numerous ferruginous bands, and the lower consist of bright red clays, and thin bedded sandstones. These also contain no coal.

Sandstone in Godavari and Wardha valleys.

The sedimentary plant-bearing rocks extend from the neighbourhood of Mangli and Pluzdura, 34 miles from Chanda, to Singala on the Godavari, where a break occurs for a distance of 25 miles along the river. But the rocks are continued for this distance by a narrow strip 6 miles broad to the west of Palancha, and, reappearing on the Godavari at Raigudiam, extend towards Ellore and Rajamandri. They thus continue without a break over a distance of 300 miles along the valleys of the Godavari and the Wardha. In the whole of this great area, the proportion of Panchets, Barakars, and Talchirs together does not cover a tenth part of the country occupied by the sandstones, the great bulk of which are Kamthi beds.

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The Damudas appear to be extremely limited. Here and there along the boundary of the sandstone, Barakar beds are found, with which coal has invariably been associated. It is along the edges that there is the best chance of valuable discoveries being made.

Sandstone in Godavari and Wardha Valleys.

In the Wardha Valley the Vindyans occur at the foot of the hills parallel with the river, while the Talchirs crop up to the north near Charli. The Damudas run in patches along the margin of the river from Sasti to Sirpur, and near the southern limits of the Kamthis at Warora. The Kamthi rocks are seen east and south-east of Rajur.

Metamorphic and Vindyan rocks occupy the bed of the Godavari river at the second and third barriers and for some miles below them, but at both barriers a bed of later sedimentary formations on the right bank, though at a distance from its course, unites the areas occupied by the rocks in the river bed. Throughout the whole of the valley of the Godavari third barrier the area occupied by the Prenhita below the sandstones extends to a great but unknown distance into the Ramgir, Khammamet and Warangal Circars, and in the same manner the sandstones below Badrachellam to the south cover a tract 25 miles in breadth east and west, broadening gradually to at least 50 miles further south beneath the coast alluvium of Ellore.

From Sironcha, the river runs through sandstones as far as the commencement of the second barrier, where it enters the

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metamorphics, the sandstones occupying the country to the south-west. At the bottom of the barrier the river enters the plant-bearing series up to the mouth of the Tal below Singala. The older rocks are then seen as far as Raigudium, when the sandstones again appear up to and just below Madavarum. They next pass to the south, the limits running to the east of Ashwarapet and Bedadandli. The western boundary passes by Vamisur, Karkonda, Yellambili, &c., while the Vindyans extend to Pakhal and Bagartipet and the foot of the Sichel hills.

Lameta beds.

The sedimentary series, found immediately underlying the trap called lameta beds, consist generally of impure earthy or gritty limestones, frequently containing pebbles, and passing occasionally into a sandstone or conglomerate. Wherever this infra-trappean formation with the overlying trap occurs the few fossils found are shells, reptilian bones, and wood. The coal sometimes found in it is very irregularly developed, and is jetty, having very much the character of a true lignite.

Fossil fish remains.

Fossils, fresh water types.

Numerous small patches of these rocks are seen towards the limits of the trap in the Belgam and Kaladgi districts, and possibly also in the Nizam's dominions. They rest here on the limestone series, or gneissic rocks, and seldom exceed 6 to 8 feet in thickness, consisting of soft sandstones, or mere sands with numerous quartzite and a few gneissic pebbles. The top of the beds just below the trap is most frequently stained of a brick red colour from the presence of red bole.

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The trap formation occupies the north and western portions of the Nizam's dominions. Its eastern boundary passes from Monapali and Maidak to the Nirmal hills; but the country between Haidarabad and Nirmal up to Yedlabad contains many isolated basaltic hills, and, in like manner, the basalt gneiss is frequently exposed to the west of this boundary between Monapali, Kaulas, and Nandair. Outlines are seen as far as Rajamandri, which have been recognised as belonging to the Dekhan trap. The hills west of Rajur and Sirpur are capped with trap.

In its southern boundary the trap surrounds the northern limits of the Bhima rocks up to the Warda, and passing round its eastern edge by Pattapur, shows irregularly on the gneissic rocks for an unknown distance. In its lithological composition it consists principally of basalts and the more or less earthy amygdaloids. Two of the most characteristic rocks are porphyritic basalt, containing tabular crystals, glassy felspar, and amygdaloidal earthy trap, abounding in small nodules of agate and zeolites, surrounded by green earth. In many places beds of breccia are interstratified, which must have consisted of volcanic ash. The red bole which so frequently occurs may also be an ash, as it is sometimes intermixed with scoriæ, but in places it bears the appearance of having been rearranged by water.

There is a remarkable absence of igneous foci. An old crater is said to exist at Lonar, but it has been

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questioned whether this could really have been an ancient volcanic vent. The whole thickness of the Dekhan trap cannot be less than 5,000 feet, while the portion in the Nizam's dominions will probably amount to 2,000 feet. The time occupied in their accumulation must have been very great, for the sedimentary beds intercalated prove long periods of repose. The interval occupied in their formation lies between the middle cretaceous (lameta) and the eocene (laterite) peirods.

Sedimentary rocks are sometimes intercalated with the trap series, consisting of limestones, calcareous shale, chert, and more rarely sandstones. These beds have not been found more than 300 or 400 feet above the base of the trap, and can rarely be traced for a longer distance than three or four miles; each deposit seldom exceeds two or three feet in thickness, but successive beds are often seen as in the Makligondi pass in the Nirmal hills, with trap flows intervening. Near Kutnur limestones are seen, and some indurated fossiliferous clays are met with at Nirmal. This series has been observed even up to Rajamundri and to the south-west of Haidarabad near Kaladgi and Gokak. The fossils consist of plants and fresh water shells, evidently marking the localities of ancient lakes in the trap area.

Laterite.

Laterite is a clay unequally permeated with iron, the intervening spaces not so permeated having been washed out. Its extent towards Bidar, Kalyani, and Illampali is very great, and the rocks seen are intersected with small irregular tube

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lined and glazed with hydrated iron peroxide. In the nearer forms seen lower down, the rock is a pisolite, formed of aggregations of various rocks cemented by iron, and consisting sometimes of quartz basalt, and even granite pebbles, all of which have the reddish appearance of laterite gravel. Below the laterite are various forms of lithomargic clays unequally permeated with small quantities of iron, decreasing in amount as they go lower down. Laterite also occurs as isolated caps on various outlying hills, so as to indicate that all now seen is only a remnant of a series far more widely spread. This rock has a remarkable power of resisting disintegration, and whenever a cap of it is found on a hill, the lower ground is covered with a thick deposit of reconsolidated débris. The laterite of Bidar is an aqueous formation and newer than the underlying trappean series, from the detritus of which it is probably formed. No fossils are found in it, which is frequently the case with highly ferruginous rocks. Laterite is placed among the older tertiary rocks of Europe.

Laterite.

In parts of the Godavari valley gravels have been met with, containing fossil bones of extinct mammalia nearly allied to existing forms. A skull belonging to *Elephas nomadicus*, molars of *Bos nomadicus*, and some other bones were found on the banks of the Godavari near Paithan. Similarly, a rhinoceros skull was obtained from the Gutpurba near Gokak, and like deposits are found in the banks, and often the beds, of the upper feeders of the Godavari, Paingunga, and Wardha. These

Fossils.

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Chapter I. Physical Features and Geology.

Fossils.

beds are for the most part cemented into a conglomerate by the infiltration of carbonate of lime, and are from 20 to 30 feet in thickness. They correspond with the upper miocene and pliocene when the mammals such as the hippopotamus, rhinoceros, mastadon, sivatherium, dinotherium, camelopardalis, &c., all of which are more or less represented, were abundant. The fossil shells are of existing types, and these continue without a break up to the present time.

No fossil remains of human beings have been discovered, but that they co-existed is evident from the chipped implements that are often found. At Paithan in the ossiferous gravel an agate flake was discovered, which has every appearance of human manufacture. Of a later date agate knives, agate cores from which these knives have been chipped off, and numerous forms of artificially shaped agate implements, have been met with. Near Ragundala, north-west of Paluncha, chipped implements of white quartz of the Abbeville type are found in abundance. Of a still later date, in the surface soil round trees and forests, a large number of well-shaped and polished celts and axes and other stone implements have been found. The older of these implements correspond with the paleolithic and the newer with the neolithic types.

A few miles south of Sedasewpet a thin littoral concrete, from 3 to 10 feet thick, is seen, but it contains no fossils.

Black soil.

Soils are simply the surface rock altered by exposure, organic agency and agriculture, and consist of sandy varieties, red and

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white, muram, and rigar. This latter is a black grey or brown argillaceous soil generally impregnated with lime (*kunkur*), but varying much in character. It is tenacious and adhesive when wet, but light, crumbling and intersected with cracks when dry. It retains a good deal of moisture, and requires less irrigation than the more sandy soil, being found in extensive plains on the trap generally associated with loose basaltic boulders. Its depth varies from two to three feet. Rigar can be formed wherever a truly argillaceous soil exists, and its general, but by no means universal, absence from granitic tracts is due to the fact that these rocks yield for the most part a sandy and not a clayey soil. In every tank in the granitic area, the sides frequently consist of sandy or reddish soil, while the fine muddy particles settle down to the bottom, and mixing with vegetable and organic matter become eventually converted into a kind of black cotton soil.

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CHAPTER II.

HISTORY.

THE HINDU PERIOD.

THE Southern and Eastern portions of the Dominions of His Highness the Nizam were doubtless, in common with the rest of Southern India, peopled in pre-historic times by the great Dravidian race, of which the Telegu-speaking divisions are to the present day the most numerous section. The Dravidians entered India some time previous to the Aryans. The Dravidians. They established themselves into separate nationalities, each of which possessed its own language and institutions. Their kingdoms were noted for the high state of civilization which existed in them, but the period at which they were founded is too distant to be embraced within the confines of modern historical research. The name of the district which the Telegu-speaking people inhabit, Telingana, is derived by the natives from Tri-linga, or the country between the three Lingas—one of Telingana.

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Chapter II. History. The Hindu Period. Telingana.

which was situated to the west at Sri Saila Parvatam in the Sichel hills, another to the north at Simha-chellam, and the third to the south at Kotapalli, 45 miles from Masulipatam. It seems more likely, however, that Telingana is derived from Tri-Kalinga, or the "three Kalingas," a name applied to the Telegu country in inscriptions. Pliny the elder alludes to "an island in the Ganges named Modo-galingam," meaning perhaps "Mudu-Kalingam" or the "three Kalingams," and the country thus mentioned was called by Ptolemy "Tri-glyphum," or "Tri-lingam," corresponding to the more modern Telingana. Pliny the younger refers to the Macco Calingæ and the Gangarides-Calingæ, which would seem to show that the "three Kalingas" were known at a very early period, as Pliny's knowledge of the Andræ must have been derived either from the Alexandrian writings of his own times, or from the writings of Megasthenes and Dionysius. The Andhra kings, who were very powerful, are the first rulers in this part of the dominions of whom historical mention is made (*see* Paithan and Warangal.)

The Dekhan.

The early traditions of Dakshinaputta, or the Dekhan, of which His Highness' dominions occupy a considerable area of the central portion, are related in the two great epic poems of the Ramayana and the Mahabharata. The Kalingas are mentioned several times in the latter. Both poems are too well-known to need more than a passing mention here. The great forest of Dandaka mentioned in the former, in

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which Rama and Sita wandered, embraced a considerable portion of the Dekhan. The story of her abduction during her husband's absence by the King of Ceylon is familiar to all students of Oriental literature. Rama received the intelligence while at the Court of a king named Sugriva who reigned at Kishkindha, a place that has been identified with Vizyanagar and Annagundi on the Tungbhadra river. According to the Jain Ramayana, Kishkindha was founded by Srikantha Kumara, who became the progenitor of a line of kings whose emblem was the monkey. His successors were subsequently displaced by a neighbouring ruler, who captured Kishkindha. The line, however, was restored by Ravanna, who placed Sugriva on the throne. He was reigning at the time of Sita's abduction, and assisted Rama in his expedition to Ceylon for her recovery. The next dynasty which exercised sway in the Dekhan is that of the Pandavas, who are mentioned in the Mahabharata.

Vizyanagar and Annagundi.

The first Aryan invaders reached the Dekhan and Southern India in the fifth and sixth centuries B.C., and during the next three centuries the work of colonization went on rapidly. The inhabitants either submitted to the yoke of caste introduced by their conquerors, or took to the hills and led a roving semi-savage life, as the Bhils, Gonds, and others. The only tribe which escaped the subjugation and caste influences of the conquerors are the Todas of the Nilgri Hills, a vigorous race who to the present day live in complete isolation. The great

Aryan Settlers

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Chapter II. History. The Hindu Period. King Asoka.

Buddhist King, Asoka, who reigned B.C. 263 to 226, extended his dominions as far south as the upper and lower course of the Godavari. Thus the whole of Berar and a considerable portion of the north-western and southern districts of the country now belonging to the Nizam were included in his dominions. His inscriptions state that he waged war against the Kalingas, who possessed the land south of Orissa. He made prisoners, but all were released ; none were put to death. This is ascribable to his zeal for the tenets of Buddha, who forbade the destruction of life. Amongst the list of conquered nations enumerated in Asoka's inscriptions, the name Peterikas occurs, who, according to Lassen, were the inhabitants of the city and land of Paithan on the upper Godavari. After Asoka's death his kingdom was divided between his sons, and the dynasty ceased to exist about 196 B.C.

Paithan.

The Satakarnis.

The next Dekhan Kings were the Satakarnis or Andhrabrityas, who ruled over the Dekhan from about the middle of the second century B. C. till towards the close of the first century of the Christian era. They are supposed to have reigned originally at Dharnikot near the mouth of the Krishna. They are believed to be the Andræ of Pliny (A. D. 77) and are said to be "the first Telegus who admitted a Sanskrit element into their language." According to Muir's Sanskrit Texts (Vol. II.), they are described in early Hindu writings as a border tribe, and as Dasyus of Kshatriya descent. Their Puranic name, Andhrabrityas, or Andhra servants, "is supposed to be a trace of an original

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dependence on the Mauryas." Their sway extended over the greater part of the Dekhan and the Konkan. Salivahan, a Satakarni king who ruled at Paithan in the middle of the first century after Christ, subdued all the countries south of the Narbada and established the Saka era in A. D. 79. Towards the close of the first century of the Chirstian era the Satakarnis were driven out of the Konkan and the Northern Dekhan by an invasion of Parthians from Upper India. The leaders of the invaders were Nahapan and his son-in-law Ushavdat. The former subsequently founded the Kshatrap or Sah line of kings, which ruled in Katiawar for several centuries, whilst his son-in-law appears to have ruled in the Konkan, Northern Dekhan. The Nasik caves contain several inscriptions of this dynasty who were Buddhists, but were also tolerant of Brahmans. In A.D. 124 the great Satakarni King, Gotamiputra, regained possession of the Northern Dekhan. Fifty-four years later (A.D. 178) the Kshatrap King, Rudradaman, in an inscription recorded the defeat of the Satakarnis and the annexation of some of their possessions. In the beginning of the third century the Satakarnis appear for a short time to have recovered a portion of their lost territory, but it was retaken again before the author of the Periplus (A. D. 247) wrote his account of India. After the Kshatraps the Dekhan passed under the sway of the Guptas and Valabhis. At the time of the rise of the Chalukya Kings the chief families ruling in various parts of the Dekhan were the Nalas, Kadambas, Mauryas, Kalachuris, Gangus, and Pallavas. The Chalukyas

The Satakarnis.

The Kshatrap Dynasty.

The Chalukyas.

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Chapter II. History. The Hindu Period. The Chalukyas.

(*see* Kalyani) established themselves in the Dekhan about A. D. 473, and continued to rule it, and a great part of Southern India from that period till A. D. 750, when they were displaced by the Rashtrakutas. The Chinese traveller, Hiwan Thsang, who visited India about the middle of the seventh century, mentions that Southern India was divided into nine large kingdoms and that Telingana or the three Kalingas comprised Andhra, Danakakatya, and Kalinga. The capital of the first at this period was probably Warangal. In A. D. 973-74 the Chalukya dynasty was restored and continued till A. D. 1161-62, when the Kalachuryas succeeded. Their sway, however, was a very short one, and about the close of the twelfth century the Chalukyan kingdom passed into the possession of the Hoysalas and Yadavas; the latter, who established themselves at Deogir (*see* Daulatabad) subsequently obtaining possession of the great portion of it. The Yadavas were the last great Hindu rulers of the Dekhan; the Vizyanagar kingdom, which was founded half a century after the advent of the Mahomedans, having never acquired much sway in the Dekhan proper.

Hoysalas and Yadavas.

Vizyanagar.

THE MAHOMEDAN PERIOD.

Chapter II. History. The Mahomedan Period.

In A.D. 1294, Alau-d-Din, the nephew of Jalaludin Firoz Kilji, Emperor of Delhi, conducted the first Mahomedan expedition into the Dekhan. It was directed against the Yadava ruler of Deogir (*see* Daulatabad), and resulted in the temporary submission of the Rajah. Two years afterwards

Conquest of Deogir.

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Alau-d-Din assassinated his uncle and seized the throne. The first Mahomedan expedition was followed by others to the territories north and south of Daulatabad, one of which was sent against Guzerat in 1297, and resulted in the capture of the Rajah's zenana and much plunder. During this expedition a eunuch named Malik Kafur, who was the slave of a Guzerat merchant, was taken prisoner. After the return of the forces to Delhi, Malik Kafur came into the possession of the King. He rose high in Alau-d-Din's favour, and soon became his chief commander, much to the discontent of the nobles. After his master's death, in 1316, he seized the throne, but was assassinated after a brief reign of thirty-five days. In 1303 an expedition was sent against Warangal, which, however, proved unsuccessful. According to Ferishta, the King did not receive news of its failure until six years afterwards. The King "had been induced to send it by an unexplored route from Bengal in consequence of the solicitation of the Rajah of Orissa, who had become jealous of the extension of his neighbour's power." In 1306 the Yadava Rajah of Deogir rebelled, and refused to pay tribute. An expedition under the command of Malik Kafur was despatched against him, through Malwa and Kandesh. The Rajah was made prisoner and taken to Delhi, but was pardoned and restored to his kingdom. A second expedition was sent against Warangal in 1309, under the command of Malik Kafur, which resulted in the submission of the Rajah and a promise to pay tribute.

First Mahomedan expeditions.

Malik Kafur.

Expedition to Warangal.

Rebellion of the Deogir Rajah.

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Chapter II. History. The Mahomedan Period.

Next year an expedition under the same commander was sent against the Ballala Rajah of Dwarma Samudra in the Karnatik. The Rajah was made prisoner and his capital plundered. The Mahomedan historians relate that the army returned to Delhi early in 1311 with the spoils of the expedition, which consisted of "six hundred and twelve elephants, ninety-six thousand maunds of gold, several boxes of jewels and pearls, and twenty thousand horses." Dwarma Samudra is situated about 100 miles north-west of Seringapatam, where its ruins may still be seen. There is a story to the effect that one of Alau-d-Din's daughters fell in love with the Ballala Rajah from the reports of his valour, and threatened to destroy herself unless married to him. Eventually his sword was sent as his representative, and to that the Princess was formally wedded and then joined the Rajah. They lived happily for ten years, after which he was induced by the consideration that he was a Rajput and she of inferior caste to put her away. This circumstance is said to have led to the second Mahomedan expedition to his capital, sixteen years afterwards, which resulted in the complete demolition of the city. In 1312 the Rajah Samkara of Deogir rebelled, but was made prisoner by Malik Kafur and put to death. Malik Kafur laid waste the whole of the country as far south as Mudgul and Raichur. He subsequently returned to Delhi, and during his absence Harpala, who had married a sister of the Rajah, put to death by Malik Kafur, revolted and drove out the Mahomedan troops. He was made prisoner and

Expedition to Dwarma Samudra.

Execution of the Deogir Rajah.

Revolt at Deogir.

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executed in 1318, and with him ended the Yadava dynasty which had reigned at Deogir for upwards of one hundred and thirty years.

The Mahomedan power had now become firmly established throughout the northern portion of the Dekhan, and the King, Kutbu-d-Din, who had succeeded to the throne a month after the death of his father and the assassination of Malik Kafur, who had attempted to usurp it, before leaving Deogir, whither he had led an expedition against Harpala, appointed governors and revenue collectors for the different districts of the Dekhan. A third expedition was despatched against Warangal in 1318, under the command of Khusru Khan, but it appears to have accomplished nothing. In 1321 the first of the Tughlak Sultans, who had succeeded to the throne at Delhi after the murder of Kutbu-d-Din by Khassim Khan and the execution of the latter, sent an expedition against Warangal. The command was given to Ulugh Khan, his son. The expedition was a failure and returned to Deogir. The king, however, sent reinforcements to his son, and Warangal and its ruler were captured. In 1325 Mahomed Tughlak succeeded to the throne. The Mahomedans had now acquired possession of the whole of the central and southern portions of the Dekhan, and the chief Rajahs of Telingana acknowledged their sway and paid tribute. The principal events of his reign in relation to the Dekhan are his endeavour to make Deogir, the name of which he changed to Daulatabad, the capital of his dominions, and the revolts of the governors of

Expeditions against Warangal.

First capture of Warangal.

Mahomed Tughlak.

Extent of Mahomedan power.

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Chapter II. History. The mahomedan Period. Bahmani Dynasty.

the Dekhan provinces, which resulted in the establishment of the great Bahmani dynasty. A detailed account of the first event is given in the article on Daulatabad, and a brief historical summary of the rule of the Bahmanis is given in the descriptions of Kulbarga and Bidar, which were their capitals.

The reduction of Warangal in 1321 (it was not finally reduced till 1421 by the Bahmani King Ahmed Shah Wali, but its independence was practically past) followed by the destruction of Dwarma Samudra, the capital of the Karnatik, in 1326, left the Hindu kingdoms of the south practically without a capital ; but

Founding of Vizyanagar.

in 1336 the state of Vizyanagar, which took its name from the capital on the Tungbhadra, and which was destined to become the last greatHindu State of the South, was founded. Annagundi, which is situated on the opposite bank of the river in the Nizam's dominions, was a suburb of the great capital, and the article giving a description of it also contains a brief account of the past and present condition of Vizyanagar. Details of the conflicts between its rulers and the Bahmani kings are given in the articles on Kulbarga and Bidar, already alluded to.

New Dekhan Dynasties.

The Bahmani dynasty lasted from 1347 to 1526. The last four kings, however, were but nominal rulers, all the power being wielded by their Prime Minister, who subsequently established the Barid Shahi dynasty at Bidar. Mahmud Shah Bahmani, who died in 1517, was the last great ruler of the house. During his reign the governors of the great Bahmani provinces declared their independence; at the time of his death his

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territories had become reduced to a few districts. The Imad Shahi dynasty of Berar was established by the governor, Imad-ul-Mulk, in 1482. Yusaf Adil Khan established the Adil Shahi dynasty at Bijapur in 1489; Ahmed Nizam Shah declared his independence and established himself at Ahmednagar about the same period; his dynasty is known as the Nizam Shahi, and fourthly the Kutub Shahi dynasty was established at Golkonda by Kutubu-l-Mulk in 1512. The governor of the Golkonda dependencies had been virtually independent since the death of Mahomed Shah Bahmani in 1482, but he did not assume the title of royalty until the year mentioned above.

Division of the Dekhan.

The last Bahmani campaign in 1477 had established garrisons at Rajahmundri on the sea coast in the north, and the country as far south as the Krishna had been subdued. When the division of the kingdom took place, Golkonda comprised the country along the left bank of the Krishna as far as its junction with the Bhima, and then stretched in an irregular line to the hills to the south-west. The Raichur Doab was attached to Bijapur, which also annexed the western provinces. The northern provinces, including the famous stronghold of Daulatabad, fell to the Nizam Shahis of Ahmednagar, who also annexed Berar in 1572. An account of the Golkonda dynasty down to the date of its final subjugation by the Emperor Aurungzeb in 1687 is given in the Golkonda article. The historical descriptions of Aurangabad, Daulatabad, Bidar, Kulbarga and other places of interest in the dominions will be found to supply all important details regarding events

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Chapter II. History. The Mahomedan Period.

Mogul conquest of the Dekhan.

in the Dekhan, in some of which those places played prominent parts from this period until its final subjugation by the Delhi Emperors. The conquest was commenced by Akbar and completed by Aurungzeb, but how incomplete it was is best shown by the rapid decline of the Mogul power in this part of India immediately after the death of the latter, whose boast was that he was the only prince who exercised sovereign sway throughout India. The death of Aurungzeb at Ahmednagar in 1707, where he had retired after his long and ineffectual contest with the Mahrattas, was followed by a civil war between his sons for the possession of the kingdom. A battle was fought in the vicinity of Agra between Azim Shah and Shah Alum, which resulted in the defeat and death of the former. Shah Alum, who had assumed the title of Bahadur Shah, wrote to his younger brother Prince Kam Baksh, who was Governor of the Suba of Bijapur, offering to add the Suba of Haidarabad to his Governorship and to relinquish all claims for tribute, provided the coins were struck and the Khutba read in the name of the new Emperor. To this offer, the Mahomedan historians say, Prince Kam Baksh sent a refusal and prepared to contest the kingdom with the Emperor. The brothers met about eight or ten miles from Haidarabad, Bahadur Shah having with him a force of 8,000 horse, while Kam Baksh's followers had been reduced by numerous desertions to less than 400. The Emperor, who appears to have been actuated by a desire to prevent unnecessary bloodshed, gave orders to his

Civil War between Aurungzeb's sons.

Battle near Haidarabad.

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commanders to surround his brother, but not to commence fighting until he gave the signal. The latter portion of his orders was disobeyed, and in the fight which ensued Kam Baksh and both his sons were wounded and made prisoners. The father and one son died the same night in the Emperor's camp.

Battle near Haidarabad.

Haidarabad was placed under a Subadar, who was appointed Governor of the whole of the Dekhan. Bahadur Shah died in 1711, and after a brief conflict between his sons was succeeded by Jahandar Shah. He reigned for eleven months only, and was killed in a battle near Agra between his forces and those of Mahomed Farukhsiyar, the grandson of Bahadur Shah. Farukhsiyar was crowned king in 1712, and one of his first acts was to create Kalich Khan, Subadar of the Dekhan, with the title of Nizamu-l-Mulk Bahadur, Fateh Jung.

Death of Bahadur Shah.

The Emperor Farukhsiyar.

THE DYNASTY OF THE NIZAM.

Before proceeding to describe the rule of the dynasty which was established some years subsequently by the nobleman mentioned above, it will be desirable to give an account of his family and of some events in which members of it played prominent parts previous to this period. The family, which is an illustrious one, traces its descent to the first Khalifah, Abubakr, and in the female line to Mahomed himself. During the reign of the Emperor Shah Jehan, in the year 1658, Nawab Abid Kuli Khan, who had been Kazi of Bukhara, came to India.

The Nizam's Ancestors.

Nawab Abid Kuli Khan.

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Chapter II. History. The Dynasty of the Nizam.

He was received with much distinction at the Court, where he rose rapidly to a high position. In 1660 he was made one of the King's Ministers, and six years afterwards was appointed Silladar of Ajmere. In 1670 he was promoted to the Subaship of Multan and he subsequently served with distinction at the siege of Bijapur. In 1674 he went on a pilgrimage to Mecca, and after his return the title of Chin Kalich Khan was conferred upon him. In 1681 he became Chief Minister of the Emperor Aurungzeb, and next year he accompanied Prince Azim to the Dekhan and was made Subadar of Zafrabad. He took part in the siege of Golkonda under the Emperor in 1687, and received his death wound while gallantly leading a charge against the enemy. His tomb is at Asafnagar (*see* description of Haidarabad Suburbs).

Nawab Abid Kuli Khan.

His death at Golkonda.

Ghaziu-d-Din, Firoz Jung.

He was succeeded in his honours and emoluments by Mir Shahabu-d-Din Ghaziu-d-Din Khan, Firoz Jung. The latter came to India from Samarkand ten years after his father, *viz.*, 1668. His first appointment was in Rajputana, where he was despatched against the Rana of Oodeypur. He was successful and received the title of Khan and an increased mansab. He next took part in a campaign against the Pathans, but as he was unable to agree with the commander of the expedition, he returned to Delhi, where he received a Court appointment. When Aurungzeb's son, Prince Mahomed Akbar, rebelled and joined the Rajputs in 1680, Shahabu-d-Din was with the army sent against him. Mujahid Khan, a younger brother, was with

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Prince Mahomed; but under the pretext of gaining over his brother to the Prince's cause, he joined the Emperor's army. Both the brothers were given additional titles and mansabs by Aurungzeb. In 1682 he fought a successful action against the Mahrattas for which the title of Ghaziu-d-Din Khan Bahadur was bestowed upon him. In the next year he captured one of Sumbhaji's strongholds, and obtained the title of Firoz Jung. During the siege of Bijapur the army ran short of supplies, and the Emperor had made preparations to raise the siege when Shahabu-d-Din procured and forwarded large supplies of grain which enabled the troops to prosecute the siege till its conclusion. The Emperor, in a letter which he wrote at the time, states that the city of Bijapur was captured through the timely aid thus given by Ghaziu-d-Din. After besieging and capturing Udghir he marched with the Imperial troops to Golkonda, where he conducted the siege operations against the place (*see* Golkonda). When he was wounded during a sortie from the fort, the Emperor wrote to him saying that he would have come to see him, but that it would affect him too much to see his best commander disabled. He therefore sent Saadut Khan with a message wishing him a speedy recovery. "The only fruit now obtainable," wrote the Emperor, "is grapes, but the doctors think they will not be good for you, and I have therefore not sent you any. When you are well we will eat the fruit together." After the fall of Golkonda, Firoz Jung was appointed to the command of 7,000 horsemen, and an equal

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Chapter II. History. The Dynasty of the Nizam. Ghaziu-d-Din, Firoz Jung.

number of foot, and was despatched to reduce some of the Mahratta forts in the neighbourhood of Rajgarh. In 1695 he was despatched in pursuit of Santa Ghorpara, a Mahratta leader, who had given the Emperor much trouble for several years. Santa was captured and executed, and his head sent to the Emperor, who gave the bearer of it, one of Firoz Jung's subordinates, the title of Khush Khabar Khan. After the siege and capture of the fort of Khelna in 1701, Firoz Jung joined the Imperial army with his forces, which were inspected by Aurungzeb. The Emperor took the artillery for service with his own forces, and wrote a letter to his son, Prince Bedar Bakht, to the effect that although his income was double that of Firoz Jung's, yet the forces of the latter were much superior in number and description. In 1704 Firoz Jung was despatched against Parya Naik, the Beydar Chief of Wakinkhera, who submitted, but the next year the Emperor marched against him in person, as he had recommenced his disturbances. In 1705 Firoz Jung was appointed Subadar of Berar, and he was at Ellichpur when news of the Emperor's death reached him. He and his son joined Prince Azam at Burhanpur, but left him almost immediately in consequence of the treatment they received from the Prince, and retired to Aurangabad. In 1708 he was appointed Subadar of Guzerat by the Emperor Bahadur Shah. His death occurred two years afterwards (1710) at Ahmedabad. His remains were carried to Delhi, and buried near the Ajmere gate of the city in a tomb

Death of Ghaziu d Din, Firoz Jung.

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which he had built himself. Khafi Khan says of him :—"He was a man born to victory and a disciplinarian who always prevailed over his enemy. A nobleman of such rank and power and yet so gentle and pleasant spoken has rarely been seen or heard of among men of Turan."

Death of Ghaziu-d-Din, Firoz Jung.

Mir Kamrudin, who now succeeded to his father's titles, and subsequently became the first of the Nizams, was born in 1671. In 1690 the Emperor Aurungzeb, with whom he was a great favourite, and who predicted his future greatness, gave him the title of Chin Kalich Khan. In 1697 he was despatched with an expedition against some rebels at Nagpur. In 1701 he was given the appointment of Foujdar of the Karnatik. In the next year the Emperor appointed him Subadar of Bijapur. In 1704 he was despatched with an advance guard to Wakinkhera, the Beydar stronghold. He took possession of a hill which commanded the fort, although the Beydars offered much resistance. His horse was killed under him, and the Emperor by way of recognition of his services sent him a valuable Arab horse and a saddle embroidered with pearls and other precious stones as well as a sword and other presents, and gave him the command of 5,000 horse. After Aurungzeb's death he joined Azim Shah for a short period, but returned to Aurangabad before the battle between the brothers near Agra. After Bahadur Shah's accession to the throne he went to Delhi, and was appointed Subadar of Oudh and Foujdar of Lucknow, an appointment which, however, he retained for a very short period.

Mir Kamrudin (Nizamu-l-Mulk).

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Chapter II. History. The Dynasty of the Nizam.

Mir Kamrudin (Nizamu-l-Mulk).

After resigning his post he returned to Aurangabad, where he lived in great retirement until after the death of the Emperor Bahadur Shah in 1711. Khafi Khan says that after his resignation of the Oudh Subadarship, the Emperor deprived him of his mansab. When Bahadur Shah's son Jahandar Shah ascended the throne he sent for Kalich Khan, and appointed him to a position of importance near his person. The Emperor, however, so displeased all the great nobles of his Court by his partiality for low-born people that most of them left him or were in secret alliance with Farukhsiyar. After the battle already alluded to, in which Jehandar Shah was killed, Farukhsiyar became king, and, as already stated, one of his first acts was to appoint Kalich Khan, Subadar of the Dekhan, with the title of Nizamu-l-Mulk Bahadur Fateh Jung. In 1714 Nizamu-l-Mulk, as he will in future be styled, fought an engagement with the Mahrattas at Paithan. In the same year he went towards Jalna for the purpose of chastising the Mahrattas who had been giving trouble in the districts, and returned to Aurangabad after having fought two or three successful engagements with them. Shortly after his return to Aurangabad, news reached him of the appointment of Hussain Khan to the Subadarship of the Dekhan, and Nizamu-l-Mulk set out for Delhi. On his arrival there he was appointed Subadar of Moradabad. He was recalled to Delhi in 1718. The Emperor Farukhsiyar was anxious to throw off the yoke of the Saiyads through whose assistance he had

Created Nizamu-l-Mulk and Subadar of the Dekhan.

The Saiyads.

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gained the throne, and Nizamu-l-Mulk was promised high promotion if he would assist him; but he soon discovered that the Emperor was not sincere in his intentions, as he conferred the Vazirship, which had been promised to him, on a low-born favourite. He accordingly remained at Delhi awaiting the course of events. Next year the Emperor Farukhsiyar was blinded and imprisoned by the Saiyads and subsequently assassinated. The grandson of Bahadur Shah was then placed on the throne. His reign lasted for six months only. Shortly after his accession Nizamu-l-Mulk was appointed Subadar of Patna. The next Emperor's reign was also a very brief one, lasting only three months. The Saiyads held all the power in the State, and they now placed a grandson of Aurungzeb on the throne. He assumed the title of Muhammad Shah Badshah and commenced to reign towards the close of 1719. Nizamu-l-Mulk was appointed Subadar of Malwa, and very shortly after his arrival there he commenced to collect a considerable body of troops. The mother of the Emperor wrote to him that the Saiyads intended to dispose of her son, so that they would then be able to do as they pleased as regarded the governing of the State, but that they (Muhamood Shah and his mother) had full reliance on Nizamu-l-Mulk that he would not fail in the loyalty which his ancestors had ever exhibited. After completing their preparations Hussain Ali Khan, the chief of the Saiyads, wrote to the Viceroy bringing charges and complaints against him. To these Nizamu-l-Mulk

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Chapter II. History. The Dynasty of the Nizam. Nizamu-l-Mulk and the Saiyads.

returned clear and conclusive answers, and Hussain Ali then wrote demanding the Suba of Malwa: he said that he wished to have it whilst arranging the affairs of the Dekhan, and offered Nizamu-l-Mulk his choice of the Subas of Multan, Agra, Allahabad or Burhanpur. At the same time Nizamu-l-Mulk received private intimation from the Emperor as well as from his friends at Court that there was no time to be lost if he intended to assist in wresting the Government from the hands of the Saiyads.

Nizamu-l-Mulk prepares for War.

Accordingly when summoned to Delhi, he made three marches from Ujain towards Agra, and then turned to the Dekhan, which he had formed the design of conquering for himself. By the time he had reached Burhanpur, which surrendered to him at once, he was at the head of a considerable army; many of the other towns and forts surrendered to him, and soldiers flocked to his standard from all parts of the Dekhan. When news of these proceedings reached Delhi, the Saiyads became greatly alarmed, and tried to induce some of the neighbouring Subadars to attack Nizamu-l-Mulk, but their endeavours were ineffectual. At length Dilawar Ali Khan was sent against him with a force of thirteen thousand troops. The acting Subadar of the Dekhan, Alam Ali Khan, at the

Victory of Nizamu-l-Mulk.

same time marched from Aurangabad to assist the force from Delhi. On the 11th of May 1720, Nizamu-l-Mulk's forces engaged and defeated Dilawar Ali Khan thirty miles from Burhanpur. Alam Ali Khan was at Fardapur at the fort of the Ajanta Ghât, having marched thence from Aurangabad when the news of the

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defeat and death of Dilawar Ali Khan reached him. He had an army of 30,000 troops with him, and refused to listen to the advice of his commanders, who wished him either to return to Aurangabad or go to Ahmednagar, and await the arrival of Husain Ali Khan from Delhi. When Nizamu-l-Mulk heard of his approach he marched to the river Purna, 32 miles west of Burhanpur. He crossed the river, which was flooded by the rains, with difficulty near Balapur, and a few days afterwards, 1st August 1720, the two armies met and fought a battle in which Nizamu-l-Mulk was again victorious. Alam Ali Khan and many of his people were killed. After the battle, Nizamu-l-Mulk was joined by some of the leaders of the defeated forces together with their men. Mubariz Khan, the Subadar of Haidarabad, also joined him with six or seven thousand horse. The wives and dependants of Alam Ali Khan, who had remained at Aurangabad, shut themselves up in the Kila Ark (citadel) of the city. When news of this second disaster reached the Saiyads they decided that the Emperor, accompanied by Husain Ali Khan, should take the field against Nizamu-l-Mulk.

Victory of Nizamu-l-Mulk.

Second Victory of Nizamu-l-Mulk.

Accordingly Husain Ali Khan, accompanied by the Emperor, having made every preparation, took leave of his brother, and commenced his march southward. "The Turani Moguls, friends and countrymen of Nizamu-l-Mulk, dreaded the event of a war in the Dekhan; but stimulated by the success of him, whom they considered their chief, and encouraged by the connivance of the Emperor, a conspiracy was formed against the

Downfall of the Saiyads.

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Chapter II. History. The Dynasty of the Nizam. Downfall of the Saiyads.

life of Husain Ali Khan, by three daring individuals, on one of whom fell the lot of striking the blow. The assassin effected his deadly purpose at the expense of his life. The surviving conspirators, Mahomed Amin Khan and Saadut Khan, joined by Haidar Khan, immediately placed the Emperor at the head of such troops as they could command, proclaimed their resolution of freeing him from the tyranny of the Saiyads, and after considerable bloodshed obtained the ascendancy in camp, and the imperial standards were advanced towards the capital. Saiyad Abdullah Khan, on hearing of this resolution, by means of the treasure at his command, assembled a large army in a few days, and placing on the throne a rival of Muhamood Shah, marched forth to punish the murderers of his brother. The armies met at Shahpur, where a bloody contest, long dubious, at length ended in the defeat of Abdullah Khan, who was wounded and made prisoner. Muhamood Shah, on thus becoming entire master of the empire, in gratitude for the service he had experienced, appointed Mahomed Amin Khan his Vazir; Khan Dauran received the title of Amiru-l-Umrah; Khamru-d-Din Khan, the son of Mahomed Amin, was raised to high dignity; Haidar Khuli Khan and Saadat Khan were also promoted, and all those who had distinguished themselves in the battle of Shahpur were rewarded and honoured. The Emperor entered his capital in splendid procession, and for many days nothing was heard but rejoicing and festivity. Letters of submission and professions of loyalty poured in from every quarter. Nizamu-l-Mulk offered his congratulations. The

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envoy of the Mahrattas' monarch was equally prompt in paying homage. The chiefs of the European factories, through the different Subadars and Foujdars, sent humble offers of congratulation and best wishes for His Majesty's long and happy reign. Suitable answers and returns were made to all the messages, letters, and presents which crowded in upon the young Emperor. Nizamu-l-Mulk, whose successful revolt had been the primary cause of the present happy revolution, was particularly honoured; and shortly afterwards, in consequence of the sudden death of Mahomed Amin Khan, he was not only permitted to retain his Viceroyalty, in addition to his Government of Malwa, but raised to the office of Vazir of the Empire." Nizamu-l-Mulk remained at Delhi for a short time after these events, subsequently returning to his Viceroyalty in the Dekhan.

Disagreement between the Emperor and Nizamu-l-Mulk.

Khafi Khan gives the following account of the causes which led to Nizamu-l-Mulk's departure from Court and of his subsequent proceedings in the Dekhan :—"One day Nizamu-l-Mulk, with the best intentions, told the Emperor that the system of farming the khalsa lands was very injurious to the country, and ought to be set aside; secondly, that the bribes which were received, under the name of 'peshkhash' were disgraceful to the Emperor and adverse to good policy; thirdly, that the *jizya* upon infidels ought to be collected as in the days of Aurungzeb; fourthly, he recalled the fact that in the days of the rebellion against the Emperor Humayun when the realm of Hindustan passed into the hands of Sher Shah Afghan, the Shah of Persia had rendered

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Disagreement between the Emperor and Nizamu-l-Mulk.

great help and service, and had shown hospitality to Humayun, when he went towards Persia. If the Emperor Muhamood Shah were now to help the ruler of Persia in repelling the domination of the Afghans, it would be recorded in history as a lasting honour to the house of Timur. The Emperor said, 'Whom have I got to send on such a service?' Nizamu-l-Mulk replied, 'Any one of your enterprising officers whom you might send on this service would carry out your orders; or if it should please you to name me for the duty, I would strive heart and soul to accomplish it,' and he added some more professions of his loyalty and devotion.

"When the Emperor consulted with other nobles of his Court on this subject, a party of them perverted the good opinion which the Emperor entertained of Nizamu-l-Mulk, and set him against his wise and excellent Minister. The etiquette of the Court and the discipline of the State had fallen entirely away from the proper dignified standard of royalty, and Nizamu-l-Mulk desired that orders should be issued to restore it to a suitable style. This greatly irritated the courtiers, and day by day they made statements about Nizamu-l-Mulk which were entirely opposed to his thoughts, and by envious, malicious insinuations they poisoned the mind of the Emperor against his devoted servant. They put such injurious designs into the head of the inexperienced Emperor against Nizamu-l-Mulk that, for the sake of prudence and to save his honour, he at the end of Rabiu-l-Awal, in the sixth year of his reign, got a few days'

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leave of absence in the name of hunting, and left Delhi. Upon the excuse of needing change of air, he went thirty or forty kos from the capital to the side of the Ganges. There he hunted and recruited his health.

Disagreement between the Emperor and Nizamu-l-Mulk.

"While he was so engaged, bad news arrived of the disorders caused by the Mahrattas and other insurgents in Ahmedabad and Malwa, the first of these two provinces being held in the name of Nizamu-l-Mulk himself, and the other in the name of his son, Ghaziu-d-Din Khan Bahadur. This became the common talk, and Nizamu-l-Mulk having written on the subject to the Emperor, received permission to go and restore order in his two provinces. Before he arrived at Ujjain, the Mahrattas heard of his approach, and taking warning departed from the river Narbada towards the Dekhan. The other insurgents also put a stop to their outrages.

"Nizamu-l-Mulk followed them to the neighbourhood of Ujjain; but when he heard that they had crossed the Narbada, he gave up the pursuit and fell back to the pargana of Sahur, near Sironj, in Malwa, intending to return to Court after he had set in order the affairs of that province. While he was thus occupied, important intelligence came from the Dekhan. Mubariz Khan, Nazim of the Suba of Haidarabad, two years before, at the close of the war with Alam Ali Khan, came to Nizamu-l-Mulk, and made great professions of zeal and devotion. Nizamu-l-Mulk took an interest in him, and obtained for him from the Emperor an addition of 2,000 to his former 4,000, the title of 'Imadu-l-

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Chapter II. History. The Dynasty of the Nizam. Proceedings of Mubariz Khan.

Mulk Mubariz Khan Bahadur Haidar Jung" (and other distinctions for himself and his sons). Mubariz Khan had served Nizamu-l-Mulk faithfully. He now gave out that he had been appointed Subadar of the whole Dekhan, and leaving Haidarabad, he went to take possession of Aurangabad.

"The letters which Nizamu-l-Mulk received from Court informed him that his son Ghaziu-d-Din, whom he had left as his deputy in the office of Vazir, had been removed, that Itamadu-d-Daula Kamru-d-Din Khan had been appointed Vazir, and that bribery had increased. For these reasons and for others which cannot be committed to writing, he proceeded from Malwa towards the Dekhan, which country indeed was the conquest of that illustrious general and his ancestors * *. At the end of the month of Ramazan he arrived at Aurangabad. He repeatedly wrote to Mubariz Khan, but the answers which he received were proud and haughty, and made no profession of giving up his designs. Nizamu-l-Mulk was very calm and forgiving. He again sent several admonitory letters, reminding Mubariz Khan of old obligations, and he waited at Aurangabad for two months to see what time would bring forth. But the destroying angel had laid his hands upon Mubariz Khan, and led him towards Aurangabad.

"Mubariz Khan was joined by Bahadur Khan, brother of Daud Khan Pani, and by others with considerable bodies of men. He had collected large numbers of infantry, and his army was daily increasing. This was a great injury to the

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country, and encouraged the restless Mahrattas. At the end of Zil-kada, Nizamu-l-Mulk marched out of Aurangabad, and encamped by the tank of Jaswant, near the city. He still wrote letters to Mubariz, to prevent a war and save the lives of Musulmans; but his adversary was deluded with the project of being Subadar of the Dekhan, and remonstrances were of no avail. Mubariz took counsel with his adherents. First he proposed to make a rapid march and fall unawares on Nizamu-l-Mulk. Then he proposed to threaten his opponents' flanks, and by a rapid march in another direction throw himself into Aurangabad, and make himself master of the city. This plan he endeavoured to carry out. On the 23rd Moharam, a battle was fought near the town of Shakar Khera, in Berar, about 40 kos from Aurangabad. Two sons of Mubariz Khan were killed, and two were wounded and made prisoners. Mubariz Khan's elephant-driver received a number of wounds, and fell off the elephant. The Khan himself then wrapped a garment soaked with his own blood around him and drove the animal himself, until he fell dead under the many wounds he received. Shouts of victory then rose high from the successful army. Nizamu-l-Mulk next day provided for the burial of the dead, and took especial care that the wounds of Mubariz Khan's two sons should be carefully attended to. He afterwards gave them a large amount in goods, jewels, and stuffs, to set them up in life again. After the victory, Nizamu-l-Mulk marched towards Aurangabad. On his way he learnt that Khwaja Ahmed Khan,

Battle of Shakar Khera.

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Chapter II. History. The Dynasty of the Nizam.

Battle of Shakar Khera.

son of Mubariz Khan, who had been left as deputy in charge of Haidarabad, had gone into the fortress of Muhammadnagar (Golkonda) near the city with his property and goods, and that he had set the fort in order. After a short stay at Aurangabad, Nizamu-l-Mulk marched to Haidarabad, and by grant of jaghirs and other favours, induced Khwaja Ahmed to give up the keys of the fortress. Nizamu-l-Mulk had never moved a hair's breadth in opposition to the Imperial dynasty, but in all his undertakings had shed a new glory on the house of Timur. Now there came to him from the Emperor an elephant, jewels, and the title of Asaf Jah, with directions to settle the country, repress the turbulent, punish the rebels, and cherish the people." Although the Emperor apparently was not displeased with Nizamu-l-Mulk's proceedings, and bestowed additional honours upon him, yet he deprived him of the Subas of Malwa and Guzerat. The Nizam, however, retained possession of the whole of the Dekhan Subas, including that of Sera, which was formed by Aurungzeb after the conquest of Golkonda. From this period the dynasty was practically independent. In 1727 Baji Rao marched to Jalna, but on hearing of the approach of Nizamu-l-Mulk he returned to Burhanpur, and thence to Guzerat. Nizamu-l-Mulk then proceeded to Burhanpur, and by long marches reached Surat in pursuit of the Mahrattas who were compelled to retreat.

Nizamu-l-Mulk is created Asaf Jah.

The Niazm and the Mahrattas.

The Nizam next determined to plunder Poona, and had only marched as far as Ahmednagar when the news of the arrival of the Mahrattas at Aurangabad compelled him to give up his

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intention. Baji Rao having sallied forth from his position at Kasari marched to Gandapur and Vaizapur, and began plundering the neighbourhood, but he was at length defeated and compelled to retire. In 1729, having sent a force against Mohan Sing, the Zamindar of Hirawli, Nizamu-l-Mulk went as far as the stronghold of Akbarpur, when Mohan Sing submitted and promised to pay tribute. He thence marched to Khandesh to chastise Baji Rao, who was again giving trouble. Peace having been concluded between the Mahrattas and Nizamu-l-Mulk, the former then turned their attention to the subjugation of the remaining possessions of the Moguls in the Dekhan, and the Nizam, in concert with them, commenced a campaign against the Imperial troops in Malwa. The Mahrattas were so far successful that in 1773 Baji Rao, with a large force, after "eluding the armies sent against him and marching directly upon Delhi at the rate of forty miles a day, pitched his camp near the suburbs." In the month of June in the same year Nizamu-l-Mulk, yielding to the "profuse promises made by the Emperor in order to induce him to come to the Court," reached Delhi. The Mogul Empire was threatened with annihilation by the Mahratta hosts, which hastened to meet the Mogul forces directed into the Dekhan by Nizamu-l-Mulk in his endeavours to restore the impaired fortunes of the dynasty. The subsequent campaign ended in February 1738 by the cession of the whole of Malwa and the territory between the Narbada and Chumbul rivers to the Mahrattas, together with a sum of fifty lakhs of rupees as a

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Chapter II. History. The Dynasty of the Nizam.

war indemnity. While these events were occurring, Baji Rao, the Mahratta, "seizing the opportunity afforded by the absence of the Nizam at Delhi, commenced his operations for the conquest of the Dekhan, by surrounding Nasir Jung, the second son of the Nizam, who was encamped in the neighbourhood of Aurangabad with 10,000 men; but a very large body of horse and foot, with a numerous artillery, advanced to his relief, and having effected a junction Nasir Jung, thus reinforced, attacked Baji Rao, crossed the Godavari in defiance of the Mahratta army, and moved in the direction of Ahmednagar, plundering the villages in his route." The Peishwa, being joined by a body of fresh troops, repeatedly attacked the Moguls, and Nasir Jung was at length compelled to retire towards the Godavari; but after several months the Mahrattas, tired of the unprofitable war, gladly entered on terms of accommodation, and a Treaty was concluded at Paithan by which both parties pledged themselves to maintain peace and mutually to refrain from plundering in the Dekhan. In the same year the Persians under Nadir Shah entered the Mogul dominions from the north, and speedily overcoming the feeble resistance offered to their progress by Muhamood Shah's forces, entered Delhi early in the next year. Nadir Shah, after allowing his troops to decimate the population of the Mogul capital, and having filled his coffers with Mogul gold, reinstated the imbecile Emperor on his throne, and wrote letters to all the Princes in India,

Attack on Nasir Jung.

The Persians at Delhi.

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including the Mahratta leaders, to the effect that all must now attend to his commands, for if they did not, the Persian monarch would return with his army and inflict punishment upon the disobedient. After the evacuation of Delhi by the Persian hosts, Nizamu-l-Mulk (who had been compelled to contribute thirty lakhs of rupees and a number of valuable jewels and elephants to make up the Persian indemnity) returned to his Government in the Dekhan, and had not resided there for any great length of time before he became embroiled in a fresh quarrel with Baji Rao and his Mahrattas. The latter complained that the Mogul treaty under which they were to receive a large sum as tribute had not been satisfactorily performed, and an invasion of the Nizam's provinces was determined upon. The Nizam's forces defeated the Mahrattas in an engagement near Ahmednagar, and peace was concluded. In 1740 the son of Nizamu-l-Mulk rebelled, and attempts to induce him to submit were in vain, till at last Nasir Jung sent messengers to treat, which so alarmed his partizans that most of them endeavoured to make the best terms they could. Nizamu-l-Mulk drew them over, but for a time refused to pardon his son, who assumed the garb of a fakir, and retired to Rauza near Daulatabad. Next year Nasir Jung, who was still under the ban of his father's displeasure, marched on Aurangabad at the head of 7,000 horse. Nizamu-l-Mulk was quite unprepared for this movement, but he hastily collected a small force, and moved out of the city to meet his son. Nasir Jung's forces were

The Persians at Delhi.

Rebellion of Nasir Jung.

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Chapter II. History. The Dynasty of the Nizam. Karnatik Campaign.

defeated in the engagement, and he was made prisoner and confined for a short time in the fortress of Kandahar near Nandair. In 1743 Nizamu-l-Mulk left Haidarabad, at the head of a large army for the Karnatik. He returned the next year, having restored tranquillity by means of a fresh agreement with the Mahrattas. Orme, the historian of Southern India, tells the following amusing story *dpropos* of this expedition :—"Every Governor of a Fort and every Commander of a District had assumed the title of Nawab. One day after having received the homage of several of these little lords, the Nizam said that he had seen no less than eighteen Nawabs in the Karnatik, whereas he had always imagined that there was but one in all the Southern provinces. He turned to his guards, and ordered them to scourge the first person who for the future should in his presence assume the title of Nawab." Large additions, including the fort of Trichinopoly, were made to his dominions by this expedition. He proceeded to Aurangabad in 1744, where he was occupied in looking after the internal administration of the State for the next few years. In 1748, Ahmad Shah Abdalli invaded Hindustan, but was repulsed by the Mogul troops under the Emperor's son. In the battle which was fought the Vazir was killed, and the Emperor was anxious to confer the post on Nizamu-l-Mulk. The latter, however, declined the appointment on account of his great age. His death occurred at Burhanpur next year on the 19th June 1748, at the age of 79 years. He was buried at Rauza near the

Death of Nizamu-l-Mulk.

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tomb of Syud Burhanudin. Nizamu-l-Mulk married at Aurangabad Syudu-l-Nissa Begum, the daughter of a Saiyad family at Kulbarga. By her he had two sons, Ghaziu-d-Din and Nasir Jung; and two daughters, Padshah Begum and Mohsina Begum. He had also four other sons by other wives as follows:—Mir Syud Mahomed Amiru-l-Malik Salabut Jung, Asaf Jah II., Mir Nizam Ali Khan Bahadur Asad Jung, Mir Mahomed Sharif Basalat Jung, and Shujau-l-Mulk Mir Mogul Ali.

Death of Nizamu-l-Mulk.

Nizamu-l-Mulk was succeeded by Nasir Jung, his second son. Ghaziu-d-Din, the eldest, was at Delhi where he held a high position, at the time of his father's death. The Emperor invited Nasir Jung to Court, but when he had reached the banks of the Narbada, a message dispensing with his attendance was sent to him. One year after his succession to the Nizamat, Nasir Jung was called upon to suppress a rebellion created by his nephew, who had obtained the assistance of a body of French troops under M. d'Auteuil, consisting of 400 Europeans and 2,000 disciplined sepoys. This is the first occasion in which Frenchmen appear to have been engaged in the affairs of the Haidarabad State, where they were subsequently destined to acquire considerable influence. Nasir Jung's deputy in the Karnatik, Anwaru-d-Din, marched to meet the invaders, and was defeated and slain in the engagement which ensued. The Nizam on hearing of the disaster collected an immense army and advanced towards Pondicherry; an English force was despatched to

Nasir Jung becomes Nizam.

Nasir Jung and the French.

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Chapter II. History. The Dynasty of the Nizam. Nasir Jung and the French.

join him, and the combined armies engaged the French and their allies under Dupleix. Just before the action the French officers quarrelled with their Commander, and most of them, together with their troops, were sent back to Pondicherry, Dupleix and his allies were defeated. Very shortly after this Dupleix again took the field, and his success induced the Nizam to propose a treaty of peace. The preliminaries of the treaty were agreed upon, but owing to some delay in the ratification of the whole, Dupleix advanced and attacked Nasir Jung's camp. When this occurred the Nizam charged some of his dependents with treachery, and one of them, the Nawab of Karnul, shot him dead. Dupleix without delay proclaimed the deceased Nizam's nephew Muzaffar Jung, who had been made prisoner and was confined in his uncle's camp, Subadar of the Dekhan.

Assassination of Nasir Jung.

French Ascendancy.

"This," says Macaulay, "was but the beginning of the greatness of Dupleix. After some months of fighting, negotiation, and intrigue, his ability and good fortune seemed to have prevailed everywhere. Nasir Jung perished by the hands of his own follower; Muzaffar Jung was master of the Dekhan, and the triumph of the French arms and French policy was complete. At Pondicherry all was exultation and festivity. Salutes were fired from the batteries and the Te Deum sung in the churches. The new Nizam came thither to visit his allies, and the ceremony of his installation was performed there with great pomp. Dupleix, dressed in the garb worn by Mahomedans of

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the highest rank, entered the town in the same palanquin with the Nizam, and, in the pageant which followed, took precedence of all the court."

Orme, the historian, says that the treasure of the late Nizam was valued at £2,000,000 and the jewels at half a million. The French allies of the new Nizam were handsomely rewarded. Muzaffar Jung, escorted by a considerable body of French troops under the command of M. Bussy, left Pondicherry in January 1751. While marching through the territory of Kadapah towards the end of the same month, some of the soldiers of the army created a disturbance and plundered the inhabitants of a village. The Nawab without waiting for an explanation attacked the Nizam's rear guard. Muzaffar Jung, exasperated by his behaviour, ordered his forces to attack the Kadapah troops. The latter were routed, and while pursuing them the Nizam outstripped the rest of his forces, and was surrounded and slain before the French troops could come to his assistance. On the advice of M. Bussy, Salabut Jung, the eldest of Nasir Jung's three brothers, was proclaimed Nizam. On his arrival at Haidarabad Salabut Jung distributed handsome rewards amongst the officers of the French battalion. After remaining at Haidarabad for a few months news of Ghaziu-d-Din's intention to invade the Dekhan caused the Nizam to set out, accompanied by M. Bussy and a considerable body of troops, for Aurangabad. Ghaziu-d-Din was the eldest son of the late Nizamu-l-Mulk, and had obtained a *sanad* from the

Death of Muzaffar Jung.

Salabut Jung succeeds to the Nizamat.

Ghaziu-d-Din invades the Dekhan.

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Chapter II. History. The Dynasty of the Nizam.

Ghaziu-d-Din invades the Dekhan.

Delhi Emperor conferring the Subaship of the Dekhan upon himself. The army reached Aurangabad on the 18th June 1752. Orme says :—" The entry into Aurangabad was more splendid and magnificent than that which had been made at Golkonda, and the city merited the preference, being, next to Delhi, the most populous and wealthy in the Mogul's dominions. Its inhabitants when the Suba is there are computed at a million and a half souls. The French had a convenient quarter assigned them, to which M. Bussy obliged the troops to confine themselves lest the disparity of manners should create broils and tumults which might end fatally." Ghaziu-d-Din had made an alliance with the Peishwa, in accordance with the terms of which Balaji Rao advanced towards Aurangabad with a considerable army. A truce was, however, concluded, and the Peishwa returned to his own territories. After suppressing an insurrection raised by Tara Bai during his absence from Poona, he again took the field on behalf of his ally Ghaziu-d-Din. The Mahrattas, however, were unable to make any impression upon the disciplined troops of M. Bussy, who had accompanied Salabut Jung to the neighbourhood of Ahmednagar, where several engagements were fought. The Mahrattas pursued their usual tactics of surrounding the Mogul army with clouds of horse, but the French artillery more than sufficed to keep them in check. At length towards the close of 1752 a truce was concluded, and Salabut Jung withdrew his forces in the direction of Haidarabad. Some of his troops mutinied shortly

The Nizam at Aurangabad.

Death of Ghaziu-d-Din

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afterwards, and the Dewan Rajah Raghunath Das was assassinated in the disturbances which ensued. In the same year Ghaziu-d-Din set out for the Dekhan to join forces with his ally the Peishwa. He, however, died shortly after his arrival at Aurangabad.

Death of Ghaziu-d-Din.

In the beginning of 1753, while the Nizam and his forces were at Kulbarga, M. Bussy became seriously ill, and under medical advice proceeded to Masulipatam for a change of air, leaving the French troops with the Nizam, who shortly after returned to Haidarabad. Syad Lashkar Khan, the Dewan, who during the lifetime of the first Nizam had held the command of the army, was not unnaturally jealous at the position and influence which M. Bussy had acquired in the counsels of the present Nizam. Seizing upon Bussy's absence as a favourable opportunity to overthrow his influence, the Dewan suggested that as the pay of the French forces was in arrears, they should be sent to some districts at a distance from Haidarabad to collect their revenues, and out of the money so obtained pay themselves and remit the balance to the treasury. The French officers, not suspecting the designs of the Dewan, agreed to the proposal, and marched the majority of their forces into the districts assigned to them. The Dewan then induced the Nizam to set out for Aurangabad, and allowed but a small force of the French troops to accompany him. Private instructions were issued that the pay of those who remained behind was not to be disbursed. When news of the Dewan's proceedings reached

Attempts to thwart French influence.

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Chapter II. History. The Dynasty of the Nizam.

M. Bussy, he, although still suffering from the sickness which had compelled him to seek a change, at once set out for Haidarabad, sending an order in advance for his troops to assemble and await his arrival. He marched from the capital to Aurangabad in October, arriving in the vicinity of the latter place on the 23rd November 1753. After some days spent in negotiations a reconciliation was agreed upon, and the manner in which it was carried out is thus described by Orme:—"The French army advanced, and about eight miles from Aurangabad they were met by Syad Lashkar Khan, accompanied by twenty-one other lords of distinction, all riding in the same line on their elephants attended by their respective guards and retinues, and surrounded by a great number of spectators. When near, the elephant of Syad Lashkar Khan bowed first, on which all the other lords dismounted likewise, as did M. Bussy, who embraced first Syad Lashkar Khan and then the other lords. All then mounted again, and proceeded in military order towards the Soubah, who waited for them, accompanied by a great number of troops, in a tent pitched at some distance from this interview. He embraced M. Bussy at the entrance of the tent, and was saluted by the French artillery. When seated within, M. Bussy made his offerings, which consisted of several elephants, some horses, and jewels; all his officers likewise presented gold rupees, after which Salabut Jung arose and came out of the tent, holding M. Bussy by the hand, who assisted him to mount his elephant, and then mounted his own,

Bussy marches to Aurangabad.

Reconciliation of the Nizam and M. Bussy.

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as did all the lords. The procession was now magnificent and immense, consisting of a great army, all the nobles, and most of the inhabitants of one of the first cities in Hindostan. The pomp when arrived at the palace was saluted by numerous and repeated discharges of cannon. As soon as the Court was ranged, Salabut Jung made presents to M. Bussy of the same kind and value as he had just before received from him, and then dismissed the assembly. M. Bussy then proceeded to the house of Syad Lashkar Khan, who confirmed and swore to executing the terms which he had insisted upon. They were that the provinces of Mustaphanagar, Elore, Rajahmundrum, and Chicacole should be given for the support of the French army, and that the patents should be delivered in three days ; that the sums which Jaffar Ali Khan, at that time Governor of those provinces, might have collected before M. Bussy should be able to settle the administration of them, should be made good from the Soubah's treasury, in case Jaffar Ali Khan himself should delay or evade the payment of them ; that the French troops should, as before the separation, have the guard of the Soubah's person ; that he should not interfere in any manner in the affairs of the province of Arcot ; and that all other affairs in general should be conducted with the concurrence of M. Bussy. In return M. Bussy swore to support and befriend Syad Lashkar Khan in his office of Dewan. The patents for the four provinces were prepared without delay, and delivered to M. Bussy, who sent them immediately to

Reconciliation of the Nizam and M. Bussy.

Cession of territory to the French.

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Chapter II. History. The Dynasty of the Nizam.

M. Moracien, the French chief at Masulipatam, with instructions to take possession.

French Possessions in 1754.

"These acquisitions added to Masulipatam, and the province of Kondavir made the French masters of the sea coast of Coromandel and Orissa, in an uninterrupted line of 600 miles from Modapilli to the Pagoda of Jaganath. The revenues of the four provinces were computed at Rs. 3,100,000 ; of Kondavir at Rs. 680,000, and the dependencies of Masulipatam were so much improved that they produced Rs. 507,000—in all Rs. 4,287,000, equal to more than 535,000 pounds sterling ; all these rents, excepting those of Masulipatam and its dependencies, which seemed already to have been carried to the height, might be greatly improved, so that the territories rendered the French masters of the greatest dominion, both in extent and value, that had ever been possessed in Hindostan by Europeans, not excepting the Portuguese when at the height of their prosperity."

In 1755 hostilities commenced between the French and English in Europe. A British force under Colonel Forde compelled the French to retire from the Northern Circars, and Salabut Jung, whose territory was threatened with invasion, entered into a treaty with the English, by which he ceded the Fort of Masulipatam and some of the surrounding country.

Dismissal of Bussy.

In 1756 Shah Navaz Khan, the Dewan, while the Nizam and his forces were in the vicinity of Aurangabad, induced his master to dismiss Bussy. The latter, with the whole of

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the troops under him, consisting of 800 Europeans and 5,000 sepoys, marched straight to the capital. He encamped on the banks of the river at a distance of a mile from Haidarabad. Refusing a summons to surrender made by the Commander of the Nizam's Cavalry, who had followed him with a body of 12,000 horse, he on the 5th July 1756 occupied the Char Minar and the gardens which then surrounded it. After the arrival of the Nizam with the rest of the army, Bussy's position was closely invested. His sepoys, who had already commenced to desert before he moved to the Char Minar, now left him in large numbers; by the time he was relieved in the middle of August they had almost entirely abandoned him. Intelligence of Bussy's position had reached Pondicherry and Masulipatam, and troops were immediately despatched to his relief. As the relieving force neared Haidarabad, it was vigorously attacked, and the officer who commanded it sent word to Bussy that he could not advance. Bussy wrote to Law, the officer, to advance at once, and at the same time caused his own tent to be pitched beyond the walls and sent a portion of his forces to meet those advancing to his relief. At length on the 15th of August the relieving force reached Bussy's position, and overtures were at once made for a reconciliation. On the 20th, Bussy was publicly reinstated in all his titles and dignities. In 1758, while the Nizam was at Aurangabad, a plot for his deposal was formed, which was frustrated by the prompt reappearance of Bussy from his districts, whither he had

Bussy occupies the Char Minar.

Relief of Bussy.

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Chapter II. History. The Dynasty of the Nizam.

gone to arrange for their general administration. On his return to Haidarabad with the Nizam in July of the same year, he found a letter awaiting him from the Count Lally, the new Governor of French India, ordering him to proceed without delay to Arcot with all the troops at his disposal. The Nizam parted with M. Bussy with much regret, calling him, says Orme, "the guardian angel of his life and fortune, and foreboding the unhappy fate to which he should be exposed by his departure." Bussy made over the Government of his provinces to M. de Conflans, with whom he left a small body of troops. His lieutenant was defeated and compelled to surrender to the British under Colonel Forde next year. After Conflans' defeat and surrender, the Nizam concluded a Treaty with the British, by which he renounced the French alliance and engaged not to employ them in his dominions in future. He also ceded Masulipatam and a large tract of country yielding a revenue of four lakhs of rupees a year. In the meantime the Nizam's brother Ali Khan had marched from Aurangabad to Haidarabad at the head of a considerable body of troops. On the conclusion of the treaty, the Nizam tried to induce Colonel Forde to accompany him to Haidarabad with some of the English forces. He even offered him a jaghir, but the English officer refused, and the Nizam, displeased and disappointed, returned to his capital, where a reconciliation was effected between the brothers, Ali Khan becoming Dewan.

Bussy's recall.

Defeat of Bussy's successor.

Treaty with the British.

Ali Khan's proceedings.

The Treaty of Udgir.

In 1760 the Mahrattas obtained possession of Ahmednagar by corrupting the Killadar. The Nizam and his brother,

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although unprepared for a Mahratta war, determined not to relinquish the place without a struggle; and the main army without preparation or equipment, but with a vast quantity of baggage and cumbersome artillery, moved towards Bidar, and from thence to Darur. Salabut Jung and Nizam Ali, accompanied by a small force of seven or eight thousand men, were moving towards Udgir, when they were surrounded by the main body of the Mahratta army, and compelled to enter into a Treaty by which they agreed to surrender to the Peishwa the Forts of Daulatabad, Sewneree, Assirghur, and Bijapur. Ahmednagar was also given up to them; and the districts of Bijapur, a portion of Bidar and the whole of Aurangabad, excepting the city and two of its parganas, Harsul and Sattara, were included in the cession. The annual revenue of the districts thus surrendered amounted to sixty-two lakhs of rupees. The crushing blow inflicted on the Mahrattas by the battle of Paniput in 1761 offered a favourable opportunity to the Nizam and his brother to recover possession of the provinces lately ceded to them, and accordingly in the same year Nizam Ali Khan commenced to concentrate a large army in the neighbourhood of Aurangabad. The Mahrattas, however, procured peace by agreeing to surrender twenty-seven lakhs of rupees from the annual revenue of Aurangabad and Bidar. Nizam Ali Khan, who had by this time obtained almost absolute power in the State, very shortly after the conclusion of the Treaty of Poona, dethroned and imprisoned his brother in the Fort of

The Treaty of Udgir.

Fresh Treaty with Mahrattas.

Salabut Jung Imprisoned.

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Chapter II. History. The Dynasty of the Nizam.

Bidar, where he died fifteen months afterwards. In 1763 Nizam Ali Khan espoused the cause of one of the Mahratta pretenders to the throne of the Peishwas. He marched to Poona at the head of a considerable army, laying waste the whole of the country *en route*. The Mahrattas were able to make scarcely any resistance to his advance. Their army under Ragunath, Holkar, and Darmaji Gaikwar avoided an engagement with the greatly superior forces of Nizam Ali. They endeavoured, however, to storm the city of Aurangabad, but were repulsed with some loss. The Nizam encamped a short distance from Poona, which he allowed his army to plunder; after which houses not ransomed were torn down or burned. After their unsuccessful attempt on Aurangabad the Mahrattas marched on the Nizam's capital, Haidarabad. Here also they were unsuccessful in their endeavours to effect anything of importance, as it was a walled city upon which they were unable to make any impression with their small force. They, however, levied a contribution of a lakh and three-quarters from the suburbs. After the plunder and partial destruction of Poona, Nizam Ali and his troops set out on their return towards Aurangabad closely followed by the Mahrattas under Ragunath Rao. The latter very soon found an opportunity of opening communications with one of the principal of the disaffected Mahratta chiefs in the Nizam's army, who, upon a promise of receiving territory yielding a revenue of thirty-two lakhs of rupees, agreed to desert the Nizam. This piece of treachery he accomplished when the forces were crossing the

The Nizam marches to Poona.

Proceedings of the Mahrattas.

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river Godavari. "On arriving at the Godavari, Nizam Ali, with a part of his force, crossed over, leaving the Dewan with the remainder at Rakisbon, on the south bank of the river until the whole of the stores and baggage had been sent over. At this juncture Janoji, on pretence of not receiving money to pay his troops, quitted the Dewan and encamped at a distance. This movement was the signal to Ragunath Rao, who made a rapid march, attacked the Nizam's troops, and, after a sanguinary conflict, finally routed them." All attempts made by the Nizam to aid the troops on the other side of the river were unsuccessful. His artillery was practically useless, and he was unable to re-cross the stream in the face of a hostile army. He was thus compelled to become a spectator of the massacre of his troops through the treachery of one of his Mahratta allies. After remaining long enough to see what the result was likely to be, the Nizam with the remnant of his army marched to Aurangabad, where preparations were made for defence. The Mahrattas crossed the Godavari a few days after the Nizam, and made a second attempt to carry Aurangabad by storm. They were again repulsed with considerable loss. Immediately after the repulse of the Mahrattas, Nizam Ali visited Ragunath Rao and peace was once more concluded between them.

Battle on the Godavari.

Peace concluded.

In 1765 the Northern Circars, which had, up to the period of M. Bussy's recall from the Court of Haidarabad, been under the administration of the French, were ceded to the English by the Emperor of Delhi. The districts, although the English

The Northern Circars.

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Chapter II. History. The Dynasty of the Nizam. The Northern Circars.

had been given possession of them by the King of Delhi, were considered by the Nizam to be a portion of his dominions, and he in the same year being at peace with the Mahrattas turned his attention to their recovery. He advanced at the head of a considerable army, but was compelled to fall back before a body of British troops under the command of Colonel Campbell. In the next year he made preparations for a fresh attack, but the Madras Government despatched an envoy, General Cailliaud, to Haidarabad to treat for peace. Under the terms of the Treaty which was concluded on the 12th November 1766, it was agreed that the Company should pay an annual tribute of seven lakhs of rupees for the districts, which were to remain in their possession, with the exception of Gantur, which had been assigned to the Nizam's younger brother, Basalut Jung, as a jagir. This district was to remain in his possession during his lifetime, and on his death it was to revert to the Company. The Treaty further engaged that the Company should have a body of their troops ready to settle the affairs of His Highness's Government "in everything that is right and proper whenever required." To this clause the origin of the Subsidiary Force may be traced.

Fresh Treaty with the English.

After the campaign against Haidar Ali in the next year a fresh Treaty was concluded between the Company and the Nizam. Its date was February 23rd, 1768, and under its provisions the Nizam agreed to assist the British in obtaining possession of the highlands of the Karnatik, for which

Treaty of 1768.

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assistance the Company agreed to pay an annual subsidiary of seven lakhs of rupees. A further payment of two lakhs of rupees annually for a period of six years beginning from January 1768 was to secure the possession of the Northern Circars to the Company. Towards the close of 1773 hostilities recommenced between Nizam Ali Khan and the Mahrattas. Several engagements were fought in the vicinity of Bidar, and peace was at length concluded by the cession of territory yielding a revenue of 12 lakhs by the Nizam. Visits were exchanged between the Peishwa and the Nizam, and the former subsequently restored the ceded territory.

Treaty of 1768.

Hostilities with the Mahrattas.

In 1779, the Nizam's younger brother, Basalut Jung, fearing an attack from Haidar Ali, entered into negotiations with the English for the defence of his province of Gantur, agreeing to rent the district to the Company, and the latter promised to resist any attempt which Haidar Ali might make to gain possession of it. An Envoy Mr. Holland, of the Madras Civil Service, was sent to Haidarabad to communicate the nature of this proposal to the Nizam. The Haidarabad Court, however, repudiated the agreement, and under instructions from the Government of India, the district was restored. The death of Basalut Jung occurred three years afterwards, but the Nizam refused to give up the district in accordance with the terms of the Treaty of 1768, and it was not restored to the British till five years subsequently. As the peshkash due to the Nizam under previous Treaties was largely in arrears, the Resident suggested that it would be

Basalut Jung and the English.

Mr. Holland's Mission.

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Chapter II. History. The Dynasty of the Nizam. The Gantur Circar.

advisable to allow His Highness to retain possession of the Circar of Gantur and collect its revenues, and apply them to the liquidation of the Company's debt. The Resident's proposal seems to have been approved of, as beyond a formal and friendly intimation to His Highness that the Gantur Circar had lapsed to them by the death of Basalut Jung, no further representations were made at the time. The following is the letter addressed to His Highness by Lord Macartney, the Governor of Madras, on the subject :—" Your Highness was several times pleased to assure the Resident of the interest Your Highness took in the welfare of the English Company and nation. Such sentiments are indeed conformable to the long friendship and uninterrupted connection that has subsisted between Your Highness and the Company. You will therefore hear with satisfaction, and I have therefore a peculiar satisfaction in communicating to Your Highness, the circumstances which improve the favourable prospect of our affairs. Your Highness will have received assurances from Mr. Holland, pursuant to our instructions to him dated July 10th of last year, very soon after my accession to this Government, that the power and arms of the Company were solely to be directed to the establishment of peace and maintenance of harmony among its friends, and these are sentiments in which the Company is determined that its representatives shall always persevere. We are anxious to prove our intention to fulfil our own engagements, and look with the more anxiety towards a peace, as it will enable us to discharge, among other just demands, those

Lord Macartney's letter on the subject.

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which are justly due to Your Highness for the four Circars for which a subsidiary has been stipulated to be paid to Your Highness, and which has fallen into arrears. It will be our first object to be punctual in future as well for that sum as for the further subsidy which will become in future due in consequence of the possession of the fifth Circar, which, under the terms of the Treaty, reverts to the Company. It is likely peace will soon take place, after which Haidar Ali, the disturber of the peace of Hindustan, will take no further hope of assistance from France in the prosecution of his unjust and ambitious designs. Your Highness will then enjoy your own rights undisturbed, and receiving your just demands from the Company for the five Circars, Your Highness and the Company will continue for ever in the exercise of sincere friendship and mutual services to each other." In 1786 Tipu Sultan demanded the cession of the province of Bijapur from the Nizam. The latter applied to the Company to render him the assistance which he considered had been stipulated for under the existing Treaties, but failing to obtain it he entered into an alliance with the Mahrattas. Peace, however, was concluded between the belligerents after a short campaign.

Lord Macartney's letter on the subject.

Tipu and the Nizam.

In 1787 Lord Cornwallis became Governor-General with instructions to arrange about the transfer of the Gantur Circar, which was still held by Nizam Ali Khan. Shortly after his arrival in India Lord Cornwallis addressed the Court of Directors as follows upon this subject :—" I am by no means clear whether upon a fair investigation, setting the revenues of the Gantur Circar

Lord Cornwallis's letter to the Court of Directors.

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Lord Cornwallis's letter to the Court of Directors.

received by the Nizam against the peshkash due to His Highness from us, there would not still be a considerable balance against us which we could not easily make good. Our demand of the Gantur Circar from the Nizam in the hour of his distress when being attacked by Tipu, would not only be ungenerous, but would undoubtedly hurt His Highness in the negotiations for a peace with Tipu. We have refused His Highness assistance, although we can hardly say with fairness that the situation of our affairs will not allow of the march of two battalions of sepoys and two pieces of artillery manned by Europeans into the Dekhan, which is the only salvo against a positive engagement under the 6th article of the Treaty of 1768." In July 1788 Captain Kennaway arrived at

Surrender of the Circar.

Haidarabad on a mission in connection with the restoration of the Circar, which was handed over to the Company in September of the same year, there being, as shown by the accounts then made up, a balance of a little over nine lakhs of rupees due to His Highness after allowing the peshkash as a set off against the revenue of the Gantur Circar for the six years during which it had been in the possession of the Haidarabad Government.

In 1789 war broke out between Tipu and the English. An offensive and defensive alliance was concluded next year between

War with Tipu Sultan.

the latter and the Nizam, under the terms of which the latter prince agreed to march into Tipu's territories. His Highness had proposed to the Government of India that a clause should be inserted in the new agreement between the two powers, providing for the

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guarantee of his dominions against the Mahrattas. This proposal was at first agreed to, but subsequently, in consequence of the attitude of the Poona Court, the Governor-General changed his mind and the clause was omitted. Two battalions of British infantry and some guns were sent from Madras to join the Nizam's forces which marched to the British headquarters in Mysore. When peace was concluded in February 1792, His Highness received some accessions to his dominions.

The Nawabship of Karnul.

In the same year a dispute took place about the succession to the Nawabship of Karnul, and the payment of the peshkash or tribute from that province, which at the period referred to had an area of 8,000 square miles and a population including a quarter of a million. The ruling family were Afghans, and as insubordinate as people of that race generally are. The treacherous murder of Nasir Jung by a Nawab of Karnul has already been recorded. Although the Nawabs were distinctly feudatories of the Nizam's they yielded no obedience except under pressure. Haidar Ali overran and conquered their territory, which paid tribute to him for the rest of his life, and subsequently to Tipu, who claimed it, therefore, on a prescriptive right of more than twenty years ; but he would have made it over to the Nizam in 1792, when forced to make terms by Lord Cornwallis. The Nizam wished to get it as an hereditary claim, and by grasping at too much lost the peshkash. A long correspondence ensued, in which Lord Cornwallis urged the Nizam to withdraw his claim to appoint a successor to the Nawab Ranmast Khan,

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Chapter II. History. The Dynasty of the Nizam. The Nawabship of Karnul.

who died in 1792, and also to give up the peshkash to Tipu. The Nizam, however, persevered in appointing Ranmast's successor, and after, in the first instance, nominating the eldest son, Azim Khan finally appointed his younger brother Alif Khan, who loyally followed his suzerain into the fatal field of Khardla.

The battle of Khardla.

In 1795 a dispute which had arisen between the Poona and Haidarabad Courts resulted in war being declared. One battle only was fought, in which the Nizam's forces were defeated, and His Highness compelled, by the disorganization which the defeat created amongst his troops, to seek refuge in the small fort of Khardla, not far from the battlefield. He procured peace by consenting to the terms imposed by the Peishwa, to whom he delivered up his Minister Azimu-l-Umara as a hostage of his good faith. On his return to Haidarabad His Highness, who had been refused the assistance of English troops, to which he considered he had a right under existing treaties, in the late campaign, requested that the detachment of Company's troops serving in his dominions might be removed. The wishes of His Highness in the matter were obeyed.

Withdrawal of the Subsidiary Force.

Rebellion of Ali Jah.

At this time the Nizam's eldest son, conceiving that the present would be a favourable opportunity for rebelling against his father's authority, and in order to do so with a greater prospect of success, fled to Aurangabad. He was soon joined by many of his partisans and took the route of Bidar, of which fortress and several places of less consequence he obtained possession. The

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season of the year was unfavourable to his success; but the vast body of unemployed horsemen in the country (50,000 of the Khardla fugitives having been discharged by the Nizam in one day.) rendered the insurrection extremely alarming, especially as several officers of rank joined the prince, and Tipu Sultan, as was given out, had promised to support him. M. Raymond, accompanied by Mir Alam, undertook to suppress this rebellion. He followed the Prince to Bidar, and pursued him to Aurangabad, where Ali Jah opened negotiations for a surrender. The following translation of a Persian letter, written by Mir Alam, narrates what happened:—"When we reached the river near Aurangabad, a pair of *harkaras* brought letters from Ali Jah, intimating a wish that we should halt on the bank of the river and set on foot a conference; but not judging it requisite to send any answer, I confined the *harkaras*, crossed the river, and reached the neighbourhood of the city. At night Ghazi Khan (the villain) drew out a few thousand horse and foot; but after firing four shots, they retreated precipitately, and the same night evacuated the city. In the morning, a conference having taken place, I sent a Koran to Ali Jah, with an assurance of security to his life and honour. Preparations were likewise making to bring him into camp, but it being sunset before this could be accomplished, by the advice of Aydaru-d-Daula (M. Raymond) it has been postponed till the ensuing morning. During the night parties of horse were posted round the city, and kept continually patrolling around it. In the

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Chapter II. History. The Dynasty of the Nizam. Surrender and Death of Ali Jah.

morning he (Ali Jah) will remove into camp, when by the blessing of God, taking him into my charge, and measuring back the distance, I shall enjoy the happiness of returning to the presence." But Ali Jah, unable to face his father, put an end to his existence by poison before they reached the capital.

French influence at Haidarabad.

After the withdrawal of the British force already noticed, His Highness at once began to entertain an increased number of French officers. The principal Frenchman at Haidarabad at the time was M. Raymond, who had commanded a body of disciplined troops in the disastrous affair with the Mahrattas at Khardla. On his return to the capital in 1795, M. Raymond visited the Nizam and took considerable pains to impress him with an idea of the irresistible power of the French. The Resident, Captain Kirkpatrick, viewed these proceedings with some distrust, especially when it transpired that Raymond's forces, which had suffered considerably in the late engagement with the Mahrattas, were to be recruited to the extent of 3,000 men, and that the Nizam was prepared to grant extensive jaghirs to their commander. He remonstrated, and some modifications of the Nizam's intentions was the result. The French leader, however, still continued to exercise much influence at the Court notwithstanding the repeated remonstrances of the Resident. After Raymond's return from suppressing the rebellion of Ali Jah, he was received with much distinction by His Highness. In 1797 the Nizam had in his service three distinct corps of sepoys,

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one commanded by the Frenchman Raymond, one by an American named Boyd, and one by an Irishman named Finglass, for some time Quartermaster in the 19th Regiment of Dragoons. The corps of Boyd and Finglass were taken into the service at the recommendation of the Resident during the absence of the Minister, Azimu-l-Umara, at Poona. Boyd's corps, which consisted of 1,800 men, subsequently passed into the service of the Mahrattas. Finglass's corps, which consisted of only one battalion of 800 men, remained in the service of His Highness after the disbandment of the French in 1798. Raymond's corps, which appears to have been first entertained about 1790, amounted in 1792 to 1,500 men. At the battle of Khardla in 1795 its strength amounted to 11,000 men. Raymond, by whom it was raised, was formerly an officer belonging to the corps of Count Lally. The force, in addition to infantry, comprised a field train of thirty guns and a squadron of native dragoons. The artillery was manned chiefly by Europeans and various natives, many of them English deserters. His principal officer was M. Perron, a native of Alsace. He is said to have been a much more enterprising man than his chief, and was also "an outrageous Jacobin," and is said to have sent to a brother Frenchman in the service of Maharaja Scindiah a silver tree and cap of liberty, which, however, were declined by the Jacobin of less advanced principles. Baptiste, the next in rank to Perron, was also a Jacobin, and was useful

Raymond's Battalions.

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Chapter II. History. The Dynasty of the Nizam.

Raymond's Battalions.

to Raymond in inducing French and English deserters to join the corps. In 1796 the Nizam became seriously ill, and it was believed that "had His Highness died at this time the position of the French would have been considerably strengthened, as the heir-apparent to the throne, Sikandar Jah, was in the habit of swearing 'by the head of M. Raymond,' whom he regarded as the first of men, his only objection to him being that he belonged to a nation who had murdered their King and Queen." M. Raymond died at Haidarabad on the 25th March 1798, and was succeeded by his second-in-command, M. Perron.

Proposed Disbandment of the French Corps.

On the arrival of the Earl of Mornington in India as Governor-General in 1798, the Resident was ordered to enter into negotiations with His Highness with the view to the disbandment of the French troops, and on the 1st September in the same year a new Treaty was signed, under which it was arranged that the British Subsidiary Force with the Nizam should be largely increased; that the Government would in future guarantee the Haidarabad dominions from external aggression, and that the French troops should be disbanded, their officers being deported to Europe. Captian (afterwards Sir John) Malcolm had been appointed Assistant Resident at Haidarabad, and upon him devolved the task of assisting in the disbandment of the French troops. Kaye ("Life of Malcolm," pp. 67-68) writes:—"Now that we were about a second time to advance on Seringapatam we found that there

Kaye's description of the French Corps.

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were 14,000 men in the Haidarabad territory disciplined and commanded by European officers. Under Raymond, a Frenchman of great ability and address, who had originally served under Lally, the two or three battalions which had been disciplined by European officers had rendered essential service to their harassed employer, who then saw in the augmentation of this force an element of safety which at the time he could discern nowhere else. So the French force had increased both in numbers and efficiency. Assignments of territory had been made for its payment. Foundries were established under competent European superintendence; guns were cast, muskets were manufactured. Admirably disciplined and equipped, Raymond's levies went out to battle with the colours of revolutionary France floating above them and the cap of liberty engraved on their buttons." Shortly before Malcolm's arrival at Haidarabad, intelligence of M. Raymond's death had been sent to Calcutta. Malcolm, who was in Madras at the time, wrote several letters to the Governor, Lord Hobart, pointing out the expediency of disarming the French troops, who were now without an intelligent leader. At length in September 1798 Malcolm was ordered to proceed to Haidarabad to take up the post of Assistant Resident; the Governor-General, however, desiring that he would visit Calcutta before leaving to take up his appointment. But Malcolm, who appears to have received private intimation of his appointment, had already set out for Haidarabad. Under the terms

Kaye's description of the French Corps.

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Chapter II. History. The Dynasty of the Nizam.

Disbandment of French Troops agreed upon.

of the new Treaty, which had just been concluded with the Nizam, His Highness had agreed to pay an increased subsidy for the support of the English troops and to disband the French corps which he held in his pay. While the negotiations for the disbandment of the French troops were pending, four battalions of English troops had been marched up to Gantur. There were already two battalions in the vicinity of Haidarabad. The Gantur force under General Roberts was now moved up to Haidarabad, as it was anticipated that the French forces might escape and join Tipu, which would have seriously increased the difficulties of the British in the coming struggle. Partisans in the Nizam's durbar were divided in their support, some favouring the English, some the French, and others the Mahrattas. The most powerful friend of the former was Mir Alam, the commander of the Nizam's troops, who afterwards led the Contingent to Seringapatam. It is stated that a report which was set about at this period regarding the conclusion of a peace between the English and French and the abandonment of the designs of the former against Tipu was promptly contradicted by Mir Alam in the following terms :—"If perchance the Island of Great Britain should be swallowed by the sea, then such a peace would be probable. Till that event takes place it is impossible."

Preparations for the Disbandment.

Conflicting Opinions.

The French Lines surrounded.

At length, on the 20th of October 1798, it was determined that the French lines should be surrounded. The troops, which formed the subsidiary force under the command of

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Colonel Hyndman, moved early on that morning to a position "about 400 yards in the rear of M. Perron's camp, between which and him was the river; there being no ford for guns those with Colonel Hyndman's corps were to play from the bank he was encamped upon, which they could do with excellent effect on the principal magazine and storehouses of the French camp, whilst the battalions attacked the rear of their centre and right. Colonel Roberts was to advance his whole corps and guns to attack the front of their centre and left." At midnight on the 20th October the Resident, Captain Kirkpatrick, received two French officers, who were sent by M. Perron with offers of submission. The message they brought was to the effect that although their removal from the Dekhan might be necessary as part of the general policy of the English, yet they believed that they would be justly and indulgently treated, and hence they were willing to throw themselves into the hands of the English. Captain Kirkpatrick pledged himself to treat them fairly and generously. On the following morning (21st of October) the order of His Highness disbanding the force was proclaimed in the lines. The men appear to have received it quietly at first, but an hour or two afterwards, incited, as Malcolm asserted, "by the artifices of the native officers," they broke out into open mutiny, demanding their pay, although it was only twenty-one days in arrears. They made their Commander, Perron and most of his officers prisoners. Malcolm was on his way to the lines from the

The French Lines surrounded.

French offer of submission.

Mutiny in the French Lines.

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Chapter II. History. The Dynasty of the Nizam.

Residency when he received the news of the mutiny. When he reached them the mutineers threatened him with personal violence and confinement. They refused to listen to any explanations, and it is probable that Malcolm would have been severely handled had not some deserters from his old regiment, who were amongst the crowd of mutineers, recognised him and come to his assistance. Malcolm returned to the Residency,

Mutiny in the French Lines.

Preparations to attack the French Lines.

and on the following day (22nd October) preparations were made to attack the lines if the men still refused to surrender. While taking up a position with 1,500 horse on the right flank, Malcolm met a party of the sepoys, who, fearing an immediate attack, had deserted. After calming the fears of these men he succeeded in inducing them to return to the lines in order to reassure their comrades. His plan

Surrender of the Troops.

succeeded admirably, for in a very short time a deputation of Subadars came out, and said that they were ready to obey any orders he might give. Upon this he marched into the lines. He found that the men had released their officers and were once more amenable to discipline. Malcolm assured them that if they would lay down their arms peacefully, they would receive the protection of the British troops. To this they agreed, and Malcolm having reported their submission to Colonel Roberts drew up his troops on the heights fronting the French lines, where the French officers, who had been released, joined him. The troops then left their lines, laid down their arms, and marched in column to a flag planted to their

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right. In a private letter written on the day after the disarmament, Captain Kirkpatrick said :—"It was at once a glorious and a piteous sight to see between eleven and twelve thousand of these French sepoys laying down their arms in heaps in presence of our line of troops drawn up in a most awing position, and moving off in crowds attended by their wives and chattels. Only three days ago matters wore a very dismal appearance." Some of the French force, which was absent from Haidarabad at the time, surrendered subsequently. There can be little doubt that the surrender of the troops without bloodshed was owing to the presence of mind displayed by Malcolm. Before sunset on the 22nd, the force, which in the morning had threatened to prove so formidable an obstacle to the fulfilment of the new Treaty, had disappeared, and their guns, foundries, magazines, and storehouses were in the possession of the British troops. In a memorandum which he drew up after the surrender, Malcolm says :—"Their store rooms were filled with arms, accoutrements and clothing from Europe of excellent quality, and they could with ease from them have armed 12,000 more men in a few months. It was part of their policy to make themselves independent in all essential military requirements, and they had succeeded to admiration. They cast excellent cannon and made serviceable muskets in their different foundries, all of which, as well as their powder mills, were under the direction of able and scientific Europeans."

Surrender of the Troops.

The French Armament.

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Chapter II. History. The Dynasty of the Nizam.

War with Tipu renewed.

In the same year the war with Tipu was renewed, and the Governor-General called on His Highness to join forces with the British in accordance with the existing Treaty stipulations. Great but unsuccessful efforts had been made by Tipu to detach His Highness from his alliance with the English. When operations were commenced, the British Contingent of 6,500 men, with an equal number of the Nizam's forces and many irregulars, joined General Harris at Velur, and took an active part in the siege and capture of Seringapatam. The conquered territory, with the exception of that reserved for the re-establishment of the Hindu kingdom of Mysore, was divided between the British and the Nizam. The Peishwa, who had given no assistance in the campaign, refused the portion offered to him, and it was divided between His Highness and the British.

Fresh Treaty with the British.

On the 12th of October 1800 a fresh Treaty was concluded with His Highness, by which two battalions of infantry and a regiment of cavalry were permanently added to the English subsidiary force paid by the Nizam, and the British Government guaranteed him against the unprovoked attacks of any foreign power. For the payment of this force, which subsequently became a part of the Madras army, the Nizam ceded all the territories which he had acquired by the Treaties of Seringapatam and Mysore. In case of war, all this force, except two battalions left to guard the Nizam's person, was to be employed against the enemy, together with 6,000 foot and 9,000 horse of the Nizam's own troops. This latter force was

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called the Contingent, as it was to be employed under English orders only in the contingency of war. At the same time the confines of the Haidarabad State and of the Company's territories were rectified by the Nizam ceding Adoni and other districts to the south of the Tungbhadra river, which thus became the boundary between the two countries. In 1802 a Commercial Treaty was made with the Nizam, by which the produce of his country was admitted into British territory, and *vice versâ*, on the payment of 5 per cent. duty.

Fresh Treaty with the British.

In 1803 the disputes regarding the succession at Poona terminated in the reinstatement of Baji Rao, the last of the Peishwas, by the English in defiance of the wishes of Holkar and Scindiah, who prepared to resort to arms. At this time the health of His Highness Nizam Ali Khan was in a most precarious condition, and it was part of their plan of campaign to invade His Highness's dominions and if possible prevent the accession of the heir-apparent Sikandar Jah, who was known to be favourably disposed to the British alliance. For the purpose of meeting the preparations made by the Mahrattas the Subsidiary Force at Haidarabad, consisting of six battalions of infantry, each upwards of 1,000 strong, with two regiments of native cavalry under Colonel Stephenson, took up a position at Parenda, near the Peishwa's eastern frontier, accompanied by 15,000 of the Nizam's troops. The Hon. Major-General Wellesley was detached from the main army of Madras, assembled on the northern frontier of Mysore with 8,000 infantry and 1,700

War between the English and Mahrattas.

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Chapter II. History. The Dynasty of the Nizam.

War between the English and Mahrattas.

cavalry, being directed to march towards Poona for the purpose of co-operating with Colonel Stephenson in the Peishwa's restoration. General Wellesley, on approaching Poona, made a march of 60 miles in 32 hours and reached that city with his cavalry on the 20th April. Colonel Stephenson in the meantime arrived from Parenda at Gardun on the Bhima. General Wellesley's object in advancing so rapidly was to save the city of Poona, which, it was supposed, Amrut Rao intended to burn ; but he had retired many hours before the arrival of the British troops. Holkar was already on his retreat to Malwa, but intelligence having reached Colonel Stephenson that he had levied a contribution on Aurangabad and plundered some of the Nizam's villages, that officer advanced towards the Godavari for the protection of the country. After negotiations had failed General Wellesley marched on Ahmednagar, which he took by assault, and pushed on to Aurangabad. He joined forces with Colonel Stephenson in the neighbourhood of Jalna, where a plan of campaign was arranged on the 21st September. On the 22nd of September, the forces separated Colonel Stephenson, marching by the western and General Wellesley by the eastern route. The next day was fought the memorable battle of Assaye, followed shortly afterwards by the victory of Argaum. These two battles completely crushed the Mahrattas and secured the safety of the Nizam's territories.

The Battle of Assaye.

Death of Nizam Ali Khan.

Nizam Ali Khan died at Haidarabad in 1803, and was succeeded by his eldest son Sikandar Jah. Azimu-l-Umara

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who had been in confinement at Poona ever since the battle of Khardla, obtained much influence with the Mahrattas during his captivity, and it is a proof of his extraordinary abilities as a negotiator that before his return and reappointment as Minister, which took place in July 1797, he had obtained the restoration of the territory ceded by the Nizam after the battle, the abandonment of the claim for chauth on Bidar, the recession of the fort of Daulatabad, and the extinction of all pecuniary claims on the part of the Mahrattas on the payment of two krores of the three which had been agreed on. Azimu-l-Umara did not long survive the master he had served so well, but died in May 1804, and the Nizam then, at the urgent request of the British Resident, appointed Mir Alam to succeed him, but in 1805 desired to replace that able statesman by Rajah Mahipat Ram, who endeavoured to undermine the alliance with the British. The Subsidiary Force, however, expelled the intruder, and chased him out of the Nizam's dominions. He then took refuge with Holkar, whom he persuaded that the Nizam was dissatisfied with the British alliance, and would be willing to join in a confederacy for the overthrow of the British power in Western India. Holkar believing Mahipat Ram's story proferred his alliance to His Highness, offering to march into the Haidarabad territory at the head of a considerable army to assist the Nizam in throwing off his allegiance to the British. The Nizam's reply to this offer was one that redounded to his credit, and showed how true

Death of Nizam Ali Khan.

Mir Alam appointed Minister.

Holkar's Proposals.

H. H. the Nizam's Reply.

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Chapter II. History. The Dynasty of the Nizam.

H. H. the Nizam's Reply.

his loyalty was to the British Government. He wrote to Holkar with his own hand indignantly declining his proposed alliance, and naming Mahipat Ram as a traitor whom he had expelled from his dominions. Mahipat Ram subsequently met with his death by the hands of the assassin.

After Mir Alam's death in 1808 the Governor-General desired that Shamsu-l-Umara should be made Minister. The Nizam, however, appointed Muniru-l-Mulk, the son-in-law of Mir Alam, to be Dewan, and Rajah Chandu Lal to be Peshkar. In 1822, Sir C. Metcalfe, then Resident at Haidarabad, concluded a Treaty with the Nizam, which released him from the obligation of paying chauth, to the right of levying which the English may be said to have succeeded by their overthrow of the Peishwa.

Death of H. H. Sikandar Jah.

His Highness Sikandar Jah died in May 1829, at Haidarabad, and was succeeded by his eldest son, Nasiru-d-Daula, with whom the Governor-General commenced to correspond on terms of equality. Up to that period the Nizam spoke of himself as *ma ba Daulat*, "our royal self," using the same expression as the Afghan kings used, while the Governor-General spoke as *niazmand*, "the well wisher." His Highness put an end to the system of European superintendence of the districts, and with its cessation troubles began anew.

Wahabi conspiracy.

In September 1838, Colonel Fraser succeeded Colonel Stewart as Resident, and in 1839 a Wahabi conspiracy was discovered, which extended over many parts of India, and had for its object the overthrow of the British power. A

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Court of Inquiry was assembled in June 1839, and sate till April 1840, when it pronounced its opinion that Mubarizu-d-Daula, brother of the late Nizam Sikandar Jah, and others, were organizing the Wahabis, or fanatical Muslims throughout India against the British and the Nizam's Government. Mubarizu-d-Daula was imprisoned in the fort of Golkonda, where he subsequently died. On the 6th of September 1843, Rajah Chandu Lal resigned the post of Dewan or Minister. After some abortive changes Suraju-l-Mulk, the grandson of Mir Alam, was appointed to succeed him. The new Minister was not a favourite with the Nizam, and he was surrounded with dangers, which but for the support of the Resident, General Fraser, would perhaps have overwhelmed him.

Wahabi conspiracy.

Suraju-l-Mulk appointed Minister.

In the Moharam of 1847 serious disturbances between the Shias and Sunnis occurred in the city. It appears that the son of a Darogah (a Shia) in the service of H. H. the Nizam Nasiru-d-Daula abused some Sunnis, by whom he was taken to the Kotwal, who after cautioning him allowed him to go. On the 7th of Moharam two Sunnis were arrested for using abusive language to the Shias ; the same night abusive placards were posted in different parts of the city of Haidarabad, and the next day the Sunnis, against whom they were directed, became greatly excited. A number of the leading men of the sect, including the Kazi, went to the Mecca Masjid, vowing that they would remain there until the traducers of their sect were punished. Immense crowds of Sunnis

Serious religious Disturbances.

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Chapter II. History. The Dynasty of the Nizam. Serious religious Disturbances.

assembled in the Masjid and its vicinity, and there was every prospect of a serious disturbance. The Shias, who were greatly outnumbered, remained in their houses or sought concealment, many leaving the city altogether. The Darogah of the Mecca Masjid, who was a Shia, was assassinated. The next day a slave of a person of distinction, named Mirza Abbas, was pursued by some Sunnis, with whom he had quarrelled, inside his master's house. Two of the Sunnis were attacked and wounded by the house servants. They, however, effected their escape and ran towards the Mecca Masjid. The sight of two of their sect desperately wounded and covered with blood greatly excited the Sunnis assembled at the Masjid. A large body of them attacked the house of Mirza Abbas, killing him and his servants and looting his property. Several other Shia dwelling houses in the neighbourhood were also looted. This outbreak was the signal for all the scoundrels in the city to begin, and for the next two or three days houses were looted and burned and their owners assassinated if they attempted to resist. Immediate measures were taken to check the anarchy in the city. The Nizam sent a message to the Sunni elders who still remained in the Mecca Masjid, ordering them to disperse. This they refused to do unless four concessions which they proposed were granted to them. The substance of the concessions was, that the Shias through whose ill behaviour the riots had commenced, should be given up to the Kazi for trial ; that the Shia Kotwal of the city

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should be removed and a Sunni appointed in his place ; that any Shia who should be proved guilty of having killed a Sunni should be executed ; and that an inquiry into the riots should be conducted by Nawab Shamsu-l-Umara. After some hesitation the Nizam agreed to make the concessions, and the assembly at the Mecca Masjid then dispersed. In order to conciliate the Sunnis to a still greater degree, certain Shia processions were prohibited during the Moharam. Between forty and fifty people lost their lives during these riots.

Serious religious Disturbances.

In the same year the life of the Minister, Suraju-l-Mulk, was threatened by mutinous soldiery, from whom he was rescued by the exertions of the Resident ; but the latter was unable to overcome the discontent of the Nizam, who removed Suraju-l-Mulk, and appointed, first, Amjadu-l-Mulk, and then Shamsu-l-Umara, his near relative, to the office of Minister. But after an administration of only five months Shamsu-l-Umara resigned, having given rise to general discontent by excessive use of authority, declaring that it was impossible to control the extravagance of the inmates of the Palace. This was in May 1849, and after a stormy interval of two years, Suraju-l-Mulk was reinstated as Minister in June 1851. He succeeded also to a renewal of his former dangers, and, in March 1852, was wounded by a shot in the cheek. In 1853 a new Treaty, by which districts having a revenue of fifty lakhs a year were assigned to British management, was concluded with His Highness. These districts were assigned for the payment

The Assignment of Berar.

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Chapter II. History. The Dynasty of the Nizam. The Assignment of Berar.

of the Haidarabad Contingent and in liquidation of the interest of the Company's debt. Under the new Treaty the Contingent was to consist of 5,000 foot, 2,000 horse, and four field batteries. Other claims for the families of Apa Deshai, Mahipat Ram, and certain other Mahrattas were also to be paid from the revenue of these assigned districts, and any surplus was to be made over to His Highness. The districts thus made over were the Berar Pain Ghât and the border districts thence to Shorapur and the Raichur Doab. This Treaty was concluded on the 21st of May 1853, and signed and sealed by the Nizam on the 18th of June following.

Nawab Salar Jung appointed Minister.

On the 27th of May Suraju-l-Mulk died, and the Nizam appointed his nephew, Nawab Salar Jung, to succeed him.

On the 30th of December 1856, the Resident, Mr. Bushby, died at Bolaram near Haidarabad, and Major Davidson was appointed his successor. Mr. Bushby had succeeded Colonel Low in August 1853.

Death of H. H. Nasiru-d-Daula.

His Highness Nasiru-d-Daula died on the night of the 16th May 1857, at the age of 66. His death was greatly regretted, as he was most humane and was remarkable for his strict adherence to the truth. He was remarkably tolerant in religious matters, and often made presents to Brahmins. On one occasion when crossing the Musi river near the city he bestowed a sum of money on the Hindu priests to defray the expense of an offering to the river. During the Moharam His Highness used to give sums of money to his Shia courtiers to make offerings at the shrines venerated by the sect. He

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was considerably over six feet in height, and possessed great bodily strength. His Highness's eldest son, Afzulu-d-Daula, was at once placed on the *masnad* by Nawabs Salar Jung and Shamsu-l-Umara. The formal installation, which took place a few days afterwards, is thus described by a spectator :—" The Nizam left his residence at 9 in the morning seated on an elephant to proceed to the Palace. He was attended by great masses of soldiers, chiefly infantry, and all the court nobles. A buffalo was sacrificed across his path just as he entered the chief gate of the Palace." (It will be remembered that a similar ceremony was observed at Cairo, a short time since, when the Khedive entered the Palace gates after the occupation of the city by British troops.) After the arrival of Colonel Davidson, the Resident, His Highness was led to the *masnad* by the Nawabs Salar Jung and Shamsu-l-Umara, who each held one of his hands. The Resident then addressed His Highness, congratulating him on his accession, after which the presentation of *nazars* commenced, during which two sheep were slaughtered in the court.

Installation of H. H. Afzulu-d-Daula.

His Highness Afzulu-d-Daula ascended the throne at a most critical period. The Sepoy Revolt which convulsed the whole of India in 1857 naturally affected Haidarabad. Fears were entertained that in the event of the disaffected classes at Haidarabad getting the upper hand of the Nizam and his Minister, the whole of Southern India, and perhaps Bombay as well, would revolt. The year 1857 was indeed a most anxious time for the

The Mutiny of 1857.

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Chapter II. History. The Dynasty of the Nizam. The Mutiny of 1857.

newly-appointed Minister, Salar Jung. He had been in office for four years only, but from the very beginning had exhibited such rare honesty of purpose that the Resident placed implicit faith in his loyalty to the British Government and his determination to suppress any attempt at an outbreak. It was known that sedition was at work in the city, and that some of the more reckless of the Nizam's advisers were urging him to cast in his lot with the mutineers. Happily the Minister's influence outweighed these bad counsels, and the loyalty of His Highness remained unshaken. The brief biographical sketch of the Minister given below contains an account of the difficulties and dangers he had to encounter during this period, together with a description of the attack on the Residency and its repulse owing to the timely intimation sent by the Minister.

In April 1859 a Brahmin, named Rungarao, was arrested near Haidarabad for distributing a seditious proclamation, calling upon all classes to unite and destroy the Europeans. He was tried by the Resident and sentenced to death, but the sentence was commuted to transportation for life to the Andamans.

Twelve months after these occurrences the Nizam gave a grand entertainment to the Resident and all the British officers at Secunderabad to celebrate the birth of a son and heir. The young Prince, however, did not live long, dying in 1860, and two other infant princes born to His Highness also died young. The Nizam, like all his race, was of gigantic stature, being 6 feet 3 inches high. Previous to his accession he had been much

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addicted to field sports and bodily exercise of various descriptions; but after the death of his sons he rarely appeared in public.

Attempt to assassinate the Resident and Minister.

On the 15th of February 1859, when the Resident, Colonel Davidson, was returning from a visit to the Nizam, he was attacked by a fanatic. Colonel Hastings Fraser, who was present, gives the following account of this occurrence :—"On returning from the Durbar, close to the room in which this interview had taken place, a native, said to be from Hindustan, discharged a carbine and wounded one of the Minister's attendants, and then drawing his sword rushed upon Colonel Davidson and the Minister, who at this moment were walking arm in arm in conversation with each other. I drew my sword and threw myself before Colonel Davidson, but fortunately the assassin was intercepted by the Minister's dependants and cut down." The Minister's foster-brother, Mir Tahavur Ali, was wounded in the foot by one of the slugs. The man is said to have been only eight or ten feet distant from the Minister and Resident when he fired; their lives were saved by one of the attendants striking down the muzzle of the blunderbuss just as it was being aimed. The would-be assassin, Jehangir Khan, was a well-known scoundrel. He had previously attempted to stab a Judge who dismissed a suit in which he was plaintiff. The Judge escaped unhurt, but not so the defendant, who was wounded. He was one of a party of Pathans who were almost cut to pieces in the Palace of H. H. Nizam Nasiru-d-Daula when attempting to enforce payment of a debt which the

Jehangir Khan the assassin.

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Chapter II. History. The Dynasty of the Nizam.

Nizam did not acknowledge, and lastly he was known to have gone to Bolarum to incite and assist the sawars who had attacked and wounded General Mackenzie some years previous.

Attempt to assassinate the Resident and Minister.

Jehangir Khan was usually clad in complete armour, and on the day on which he attempted the assassination he wore a thickly quilted coat, which bore a good deal of slashing before he was wounded. He lived for a month after he was cut down in the Palace, but never confessed who had instigated him to attempt the assassination.

Concern of His Highness.

His Highness was greatly concerned that such a dastardly attempt should have been made almost in his presence. The report of the blunderbuss and the rumour of what had been attempted drew an imnense crowd to the inner court of the Palace. His Highness ordered the expulsion of the crowd, and desired the Resident and the Minister to return to the audience chamber. After remaining for a short time the Resident, accompanied by the Minister and escorted by the Nizam's retinue, left for the Residency.

In 1859 the Nizam's uncle, Muzafaru-d-Daula, placed a sahukar, with whom he had a dispute, in confinement, and refused to release him when called upon to do so. Several people were shot before order was restored.

Acknowledgment of the loyalty of the Nizam and his Minister.

On the 5th of October 1861, presents, to the value of £10,000, were bestowed on the Nizam by the Governor-General, in acknowledgment of his services during the mutiny; and to Shamsu-l-Umara, the Nizam's uncle, the Nawab Mukhtaru-l-Mulk Salar Jung, his Minister, respectively, presents for

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similar reasons were given to the value of £3,000. The Governor-General in Council further expressed to Nawab Salar Jung the most cordial thanks of the Government of India for the ability, courage, and firmness with which he had discharged his duty to the Nizam and to England. Yakub Ali Khan, Jaghirdar of Tikkapalli and Muhammad Ghaus, his son, and Raja Rameshwar Rao of Wunparti, were also rewarded for their loyalty. On the 31st of August 1861, the Order of the Star of India was conferred on the Nizam, and in 1867 the Minister was made a K.C.S.I. and a Grand Commander in 1871. These marks of consideration from the British Government had been preceded by an important modification of the Treaty of 1853. On the 21st of December 1860, by a new Treaty, Shorapur was restored to the Nizam, together with the Raichur Doab, yielding a revenue of twenty-one lakhs, and a debt of fifty lakhs, held to be due by him to the British, was cancelled. Oh the other hand, the Nizam ceded a valuable strip of land on the left bank of the Godavari, from below the confluence with the Savari, thirty miles above the mouth of Wainganga, and agreed to abolish the duty of 5 per cent. on goods carried on the Godavari.

Acknowledgment of the loyalty of the Nizam and his Minister.

His Highness the Nizam Afzulu-d-Daula died on Friday, the 26th February 1869, in his 43rd year, and was buried at 11 P. M. on the same night in the Mecca Masjid. The late Nizam's infant son, Mir Mahabub Ali Khan, was at once placed on the *masnad* by the Minister and the Nawab Shamsu-l-

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Chapter II. History. The Dynasty of the Nizam.

Umara. It is said that at the bidding of a fakir H. H. Afzulu-d-Daula had never set eyes on his son, lest evil should befall him, three other sons having died before him. His Highness Mir Mahabub Ali Khan, at the time of his accession to the throne, was two years and a half old. His recognition by the Resident and the Government of India was proclaimed throughout the capital by beat of tom-tom. On the 6th of March 1869 the Resident proceeded to the Palace to instal the young Prince on the throne of his ancestors. In the interior court of the Palace "the Minister and other nobles met the Resident, who after the usual salutations passed into the Palace. There the Resident was met by His Highness the Nizam borne in the arms of one of the royal nurses, and taking the little fellow's hand he led him forward to the *masnad*." After a few congratulatory remarks, to which the Minister replied on behalf of His Highness, the Resident and his Staff left the Palace. As His Highness was under age a Co-Regency consisting of Sir Salar Jung and Nawab Shamsu-l-Umara was created.

Accession of H. H. Mir Mahabub Ali Khan.

In 1876 Sir Salar Jung visited England, and met with a most enthusiastic reception from all classes; an account of this visit is given below. In 1877 the young Nizam, whose health had not permitted him to be present at Bombay when the Native Princes of India assembled to welcome His Royal Highness the Prince of Wales, attended the great Proclamation Durbar at Delhi. His Highness, who has received as careful an education as possible considering the circumstances surrounding

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the earlier years of his life, under the supervision of Captain Claude Clerk, C.I.E., is now within a few months of his eighteenth year. He was to have set out on a visit to England and Europe in April of the present year, in which he was to have been accompanied by Sir Salar Jung and a large suite of the Haidarabad nobility, but owing to the melancholy event which has deprived Haidarabad of its Prime Minister, His Highness's visit has been postponed.

THE NIZAMS OF HAIDARABAD.

THE following is a list of the Nizams of Haidarabad :—

	Date of Accession.		Date of Death.
MIR KAMRU-D-DIN NIZAMU-L-MULK ASAF JAH	1712	—	1748
MIR AHMED KHAN NASIR JUNG (assassinated by the Nawab of Kadapa)	1748	—	1750
HIDAYAT MOHIUDIN KHAN MUZAFFAR JUNG (killed while marching from Pondicherry to his capital)	Dec. 5th, 1750	to	Jan. 30th, 1751
SALABAT JUNG.....	1751	—	1762
NIZAM ALI KHAN ASAF JAH-I-SANI	1762	—	1803
SIKANDAR JAH	1803	—	1829
MIR FARKHUNDAH ALI KHAN BAHADUR NASIRU-D-DAULA	1829	—	1857
AFZULU-D-DAULA	1857	—	1869
MIR MAHABUB ALI KHAN BAHADUR FATH JUNG NIZAMU-D-DAULA NIZAMU-L-MULK.	1869	—	now reigning.

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Chapter II. History. The Nizams. The present Nizam.

His Highness Mir Mahabub Ali Khan, who was born on the 17th August 1866, was not three years of age when proclaimed successor to his father, H. H. Afzulu-d-Daula, in 1869. He has now entered on his eighteenth year, and will be installed, as ruler of the great province bequeathed by his ancestors, next year. In 1874, four or five English friends of high position formed themselves into a committee, at Sir Salar Jung's request, for the purpose of selecting an English gentleman of position and ability to superintend His Highness's education and training. Several candidates offered themselves for the position, and eventually the committee selected Captain John Clerk, formerly in the Rifle Brigade and Equerry to H.R.H. the Duke of Edinburgh. That gentleman reached Haidarabad and entered upon his duties in 1875, but after remaining at the capital for the short space of one year he threw up his appointment, owing to a sad domestic bereavement. He was succeeded by his brother, Captain Claude Clerk, who arrived at Haidarabad in November 1876. During the period between the years 1877-81, owing to causes over which those charged with his training had no control, His Highness was not able to make much material progress. From the last-mentioned year, however, matters improved, and His Highness's education and training were carried on with renewed activity and earnestness. Considering the difficulties and prejudices to be overcome, the progress made by His Highness is most satisfactory. He has acquired a fair practical knowledge of Persian and English. The late Minister's

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younger son, Mir Saadut Ali Khan, the Amir-i-Kabir's son Zaffar Jung, Mir Jahandar Ali, a son of one of the nobles of Haidarabad related to the late Minister's family, and Mr. Hugh Gough, son of Major Gough, are now His Highness's school-fellows and join him in his sports—the services of His Highness's former companions, some twelve or fourteen in number, and for the most part elderly and midde-aged gentlemen, having been dispensed with about a year ago. Suitable employment was found for them in various branches of His Highness's Sarf-i-Khas. His Highness is very fond of cricket and tent-pegging, in which latter exercise he excels. He has strongly developed that taste for manly sports and exercises for which all his ancestors were noted in their youth, though in His Highness's case there is but little doubt that the love of them will continue. Those who have been associated with the young Prince in educational and social affairs speak in the highest possible terms of his amiability and desire to please. As regards his preparation for administrative work, it may be mentioned that His Highness has for some time past been studying a *précis* of the revenue, financial and general work of the State, drawn up for his use under instructions from the late Sir Salar Jung. During his recent tour to Raichur, Kulbarga and Aurangabad the working of the various departments which he inspected were carefully explained to His Highness, and the intelligent interest he manifested in all that was placed before him augurs well for his future career as ruler of the State. The young

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Chapter II. History. The Nizams. The present Nizam.

Prince's health, which at one period was a source of considerable anxiety to all, and especially to the late Minister, is now all that could be wished, owing principally to its having been possible since his occupation of the Purana Havaili to subject him to the wholesome discipline of a regular mode of life. He has developed from a very delicate-looking boy to a fine well-grown young man, though he does not promise to attain the high stature and powerful physique for which all his predecessors were noted.

It may not be out of place to mention here that a graceful tribute was lately paid to Captain Clerk's valuable services by the Government of India in his decoration with the Order of the Indian Empire. It is also understood that had Sir Salar Jung lived, his decoration by the Government of India would have been followed by some substantial recognition of his services by His Highness's Government.

THE RESIDENTS.

Chapter II. History. The Residents.

The following is a list of the British Residents who have been deputed to the Court of the Nizam :—

Mr. Holland.

MR. HOLLAND..... 1779

This gentleman was the first Envoy to the Court of the Nizam. He arrived at Haidarabad on the 16th of April 1779. The chief object of his mission was in regard to the protectorate over the Circar of Gantur, which had been guaranteed by the Madras Government at the request of the Nizam's younger brother, Basalat Jung, who held it in jagir. The Nizam, His

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Highness Nizam Ali Khan, refused to consent to the proposed arrangement, and Mr. Holland left after a brief sojourn at Haidarabad.

Mr. Holland.

MR. GRANT..... 1780 — 1784

Mr. Grant.

During Mr. Grant's Residency (1782) the question about the restoration of the Gantur Circar, owing to the death of Basalat Jung, arose. The Resident, who declined to remonstrate with His Highness for his retention of the Circar, was recalled in 1784.

MR. JOHNSON..... 1784 — 1786

Mr. Johnson.

On the arrival of Mr. Johnson occurs the first mention of a custom, which was afterwards followed by successive Residents for a long period, *viz.*, the presentation of valuable gifts of jewellery, horses, &c., on behalf of the Company. A few days after his arrival the Nizam paid him a visit and gave him valuable return presents. During Mr. Johnson's tenure of office he was directed to press the restoration of Gantur upon the Nizam. The Resident, however, suggested to the Company's Government that the Nizam's offer to redeem the whole of the Circars, upon terms which are mentioned in the foregoing chapter, should be accepted. Mr. Johnson was recalled in 1786.

SIR JOHN KENNAWAY 1788 — 1793

Sir John Kennaway.

(Dilawur Jung.)

Sir John Kennaway was the first Resident who had a title (Dilawur Jung) conferred upon him by the Nizam. During his Residency the difficulty about the Gantur Circar was

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Chapter II. History. The Residents.

settled, and a treaty was concluded between the Company's Government, the Nizam and the Mahrattas.

Major William Kirkpatrick.

MAJOR WILLIAM KIRKPATRICK 1793 — 1797

The Nizam, who was absent from his capital when Major Kirkpatrick arrived, received the new Resident in his camp, and after an interchange of presents the latter returned to Haidarabad. Major Kirkpatrick was compelled to proceed on sick leave in 1797.

Colonel Achilles Kirkpatrick.

COLONEL ACHILLES KIRKPATRICK 1797 — 1805

(Hashmat Jung.)

Colonel Achilles Kirkpatrick took charge of the Residency when his brother went on leave, and as the latter did not return he was confirmed in the appointment. The house of Shamshir Jung in the Chadarghat suburb was allotted to him as a residence. Up to this period it had been customary for an envoy from His Highness the Nizam to reside at Calcutta, but during the Residency of Colonel Achilles Kirkpatrick the post was abolished, and he was the first Resident entrusted with the dual functions of representing both his own Government and that of the Nizam. During his tenure of office the present Residency building was begun and completed, Colonel Kirkpatrick being the first Resident to occupy it. He negotiated several important treaties with the Nizam, upon the conclusion of some of which he received valuable presents from His Highness. During his Residency he formed a connection with a Mahomedan girl of good family,

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named Mehru-l-Nissa, whom he afterwards married according to Mahomedan rites. The *Rang Mahal*, a building which formerly stood in the Residency grounds, was erected for her. He appears to have lived upon terms of personal friendship with both Nizam Ali Khan and his able Minister, Arastu Jah, both of whom died during his tenure of office. Colonel Kirkpatrick was also very popular with the natives of Haidarabad. In addition to his title of Hashmat Jung, His Highness Nizam Ali Khan also bestowed upon him the name of Farzand Mohabat Paivand ("affectionate son").

CAPTAIN SYDENHAM..... 1805 — 1810

Captain Sydenham.

Captain Sydenham was the first Resident who took an active part in the administrative affairs of the State. He gave the Minister, Mir Alam, who had succeeded Arastu Jah in 1804, his most cordial support, and on the death of Mir Alam in 1808 he upheld the claims of Shamsu-l-Umara to be appointed Minister, but His Highness Sikandar Jah bestowed the office on Muniru-l-Mulk. Captain Sydenham resigned his appointment in 1810, in consequence of the censure passed upon him for the part he took in the officers' mutiny of 1809.

SIR HENRY RUSSELL 1810 — 1820

(Sabit Jung.)

Sir Henry Russell.

Sir Henry Russell, who was a firm and consistent supporter of the Deputy Minister, Rajah Chandu Lal, was the first Resident who endeavoured to reform the State administration. The work had not progressed very far when he left.

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Chapter II. History. The Residents. Sir Charles Metcalfe.

SIR CHARLES METCALFE 1820 — 1825

(Muntazimu-d-Daula.)

The important reforms introduced by Sir Charles Metcalfe during his tenure of office are detailed in the chapter on administration. He was one of the most successful, but at the same time most unpopular, of the earlier British Residents.

MR. MARTIN	1825 — 1830
COL. STEWART.....	1830 — 1838
GENERAL FRASER	1838 — 1853
COLONEL LOW March	1853 to Sept. 1853
MR. G. A. BUSHBY.....	1853 — 1856

Mr. Bushby died at the Residency in December 1856.

COLONEL DAVIDSON	1856 — 1862

Colonel Davidson died at the Residency on 21st June 1862.

SIR GEORGE YULE	1862 — 1867
SIR RICHARD TEMPLE.....	1867 — 1869
MR. C. B. SAUNDERS	1869 — 1875
SIR RICHARD MEADE	1876 — 1881
SIR STEUART BAYLEY.....March	1881 to April 1882
MR. W. B. JONES April	1882 to April 1883
MR. J. G. CORDERY April	1883

THE MINISTERS. (1750—1883.)

Chapter II. History. The Ministers. Rajah Ragunath Dass.

RAJAH RAGUNATH DASS.....1750 — 1752

The Rajah, who was a *nominé* of the French, is the first Dewan or Minister of whose appointment we have any authentic information. He was created Dewan by His Highness Muzaffar Jung after the assassination of his brother Nizam Nasir Jung.

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He held the position for a short time during the reign of Salabat Jung, and met with his death by the hands of some of the soldiers who had mutinied for their pay, in 1752.

SAIAD LASHKAR KHAN..... 1752 — 1755

Saiad Lashkar Khan.

After the assassination of Rajah Ragunath Das, His Highness Salabat Jung created Saiad Lashkar Khan, a nobleman of considerable administrative capacity, Dewan. He disapproved of the power and influence which the French under M. Bussy had obtained in the councils of the Nizam, and procured the dismissal of Bussy and his troops while the former was absent from Haidarabad on sick leave. Bussy, however, marched to Aurangabad, whither the Nizam and his Minister had gone, and obtained a treaty from the Nizam, the terms of which are given above. Bussy agreed to support Saiad Lashkar Khan, but a short time after the occurrence of these events he was instrumental in obtaining his dismissal from the post of Minister.

SHAH NAWAZ KHAN..... 1755 — 1758

Shah Nawaz Khan.

After the dismissal of Saiad Lashkar Khan, M. Bussy's *nominé*, Shah Nawaz Khan, was appointed Minister. He also, like his predecessor, was inimical to the French, and in 1755 procured the dismissal of Bussy and his compatriots for the second time. Bussy marched to Haidarabad and took up a strong position in the city, which he held until relieved from Pondicherry. After the settlement of this difficulty by the reinstating of M. Bussy in all his honours and emoluments, Shah Nawaz Khan was continued in his appointment as Minister until his intrigues

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Chapter II. History. The Ministers. Shah Nawaz Khan.

for the deposal of the Nizam, Salabat Jung, were discovered. He then sought refuge in the fortress of Daulatabad, and was amongst the first to tender his submission after the designs of the conspirators had been thwarted by the prompt action of M. Bussy. He was subsequently made prisoner, and was murdered in the disturbance caused by the assassination of Haidar Jung, Bussy's Dewan, in May 1758.

Basalat Jung.

BASALAT JUNG 1758 — 1760

After the deposal and confinement of Shah Nawaz Khan, the Nizam's younger brother, Basalat Jung, was created Minister. After the departure of M. Bussy to Pondicherry in 1758 the administrative affairs of the country were thrown into great confusion, in consequence of the differences between Salabat Jung and his brother Nizam Ali. At length, in 1761, the latter imprisoned his brother in the fortress of Bidar, and assumed the sole administration. A short time previous to this Basalat Jung had been deprived of his Dewanship, and retired to his jaghirs in the Karnatik, where he remained till his death.

Rajah Partabwunt.

RAJAH PARTABWUNT..... 1761 — 1763

The Rajah was present at the sack of Poona in 1763, and was killed in an engagement on the banks of the Godavari between the Nizam's forces and the Mahrattas in the same year.

Rukunu-d-Daula.

RUKUNU-D-DAULA 1765 — 1775

Saiad Lashkar Khan, whose dismissal from office in 1755 has already been alluded to above, was reappointed Minister in succession to Rajah Partabwunt, with the title of Rukunu-d-

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Daula. He acquired great power and influence in the State, and was greatly beloved by all classes of the people. He initiated and carried out many important administrative reforms, but was assassinated in 1775. The present representatives of the family are Tahavur Jung and Arsalan Jung, great-grandsons of the Minister. They are both nobles and Jagirdars of the State. For the first three years after the assassination of Rukunu-d-Daula the administration of the State was entrusted to Vikaru-d-Daula and Samsamu-l-Mulk, the Nizam declining to entrust the Dewanship to one individual, lest he should become the paramount power in the State, as Rukunu-d-Daula had been for some years previous to his assassination. At length Vikaru-d-Daula was appointed sole Minister.

AZIMU-L-UMARA, ARASTU JAH 1804

(Ghulam Saiad Khan.)

The year in which this celebrated man was appointed to the high office of Dewan is not known. He first obtained a share in the government in 1783, when the head of the Shamsu-l-Umara family was the responsible head, and from that time until the disastrous battle of Khardla, twelve years afterwards, he took a prominent part in the administration of the country. He was descended from a good Persian family, and is said to have begun his career in a very humble capacity on a salary of fifty rupees a month. He was born a Sunni, but in after-life he abandoned the tenets of that sect for those of the Shias. Having ingratiated himself with Nizam Ali Khan previous to the deposal and

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Chapter II. History. The Ministers. Arastu Jah.

imprisonment of Salabat Jung, he was promoted rapidly after his patron's accession to the *masnad*. The Dewan, Rukunu-d-Daula, however, is said to have been jealous of his influence with the Nizam, and procured his removal to Aurangabad and subsequently to Ausa, where he filled the positions of Suba and Killadar respectively. After Rukunu-d-Daula's assassination in 1775 he was recalled to Haidarabad, where he became Assistant Minister and subsequently Dewan. In 1791 he accompanied the Nizam's son, Sikandar Jah, when the latter marched with the Haidarabad Contingent to take part in Lord Cornwallis's operations against Tipu. Two months after the battle of Khardla in March 1795 Azimu-l-Umara was sent to Poona by Nizam Ali Khan as a hostage for the fulfilment of the treaty between the Mahrattas and himself. During his two years' captivity at Poona he lent material assistance to Baji Rao in obtaining the throne of the Peishwas, in return for which Baji Rao cancelled the most important clauses of the treaty of Khardla, under which Nizam Ali Khan had consented to sacrifice a very considerable portion of his dominions. After his return from Poona in 1797, Azimu-l-Umara resumed office as Minister, and continued to hold it without interruption till his death in 1804. He was firm and consistent in his friendship towards the British, whose final triumph over the influence of the French at the Nizam's capital was greatly due to the loyal support given them by him and his assistant and successor, Mir Alam. After the treaty of 1800 had been concluded between the Government

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of India and the Nizam, the Court of Directors, at the recommendation of Lord Wellesley, the Governor-General, settled a pension of a lakh of rupees upon the Minister. He died in May 1804, eight months after his master, Nizam Ali Khan, to whom he was greatly attached.

MIR ALAM 1804—1808 Mir Alam.

(Saiad Abul Kassim.)

Mir Alam, who had officiated as Minister during Azimu-l-Umara's captivity at Poona, and had been associated with him in the affairs of the Government for some years previously, was appointed Minister on the death of that nobleman in 1804. Mir Alam, who was the great-grandfather of Sir Salar Jung, was descended from the Nuria Saiads of Shustar, in Persia, famous for their widely appreciated contributions to Mussulman literature. His father, Saiad Raza, is said to have been a most accomplished scholar, who wrote several learned commentaries. He came to India when quite a young man, and resided for many years at Haidarabad, where jaghirs were bestowed upon him by His Highness Nizam Ali Khan. It is related of him that he used to pay a weekly visit to His Highness every Tuesday, and had the favour bestowed upon him of recommending one individual for the Prince's patronage on the occasion of each visit. On Tuesdays, therefore, his residence used to be besieged by persons seeking his recommendation. He is said to have always promised his patronage to whosoever came first. His eldest son, Saiad Abul Kassim (Mir Alam), was born at

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Chapter II. History. The Ministers. Mir Alam.

Haidarabad in 1752. His other son, Saiad Zeinul Abidin, left Haidarabad at an early age, and resided for the rest of his life at Tipu's court. Mir Alam received a good education, and the ability and intelligence for which he was subsequently so well known displayed themselves early. After his father's death Azimu-l-Umara attached the young Saiad to himself, and during Mr. Johnson's mission to Haidarabad in 1784 Mir Alam acted as Vakil between the Minister and the British Envoy. In 1786 he was sent to Calcutta as the representative of His Highness's Government, being allowed a salary of Rs. 5,000 per mensem, and two lakhs of rupees for his travelling expenses. The title of Mir Alam was bestowed upon him after his return. When Tipu sued for peace in the middle of 1791, Mir Alam was despatched by the Nizam to Lord Cornwallis's camp to discuss the proposals. In a letter addressed to His Highness, Lord Cornwallis expressed his pleasure at receiving Mir Alam as his Envoy. He said, "Having had the pleasure of a former acquaintance with Mir Alam, and at that time having been fully convinced of his abilities and good qualities, of his zeal for your Highness's welfare, and his earnest desire to strengthen and increase the intimacy between the Company and your Highness's Government, I was made very happy by the choice of Mir Alam as a person of confidence and authority to join me, and to preside on your part, at any congress of deputies that might assemble, in order to examine and discuss the claims and pretensions of all parties concerned, and to consult on terms

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for an honourable and advantageous peace, and since his arrival his conduct has proved the wisdom of your Highness's selection of him, and by confirming the sentiments I had before imbibed of his warm zeal for the prosperity of your Highness's Government, and of his earnest desire to cement the friendship between us and to promote the success of the present alliance, has afforded inexpressible satisfaction." In another place he says, "Mir Alam, bating ignorance of military affairs even as the natives understand them, and of sickly habits, is otherwise equal to important considerations, and considering his qualifications altogether, and the sincere attachment I believe he entertains for our Government, were I called on to give my opinion of the proper person amongst the chiefs of the Darbar, I am not certain I could fix on a better man."

After the fall of Seringapatam in 1799, Mir Alam, who had commanded the Nizam's troops in the campaign, was received with much distinction on his return to Haidarabad. His Highness the Nizam sent his own elephant for Mir Alam's use, and ordered all the nobles of the city to proceed beyond the gates for a distance of five or six miles to escort him inside the walls with becoming magnificence. His success made him enemies, and shortly after his return he was imprisoned, on some baseless charge, in a fortress near Haidarabad. His release, however, was soon effected, and he lived in retirement till the death of Azimu-l-Umara in 1804, when he was created Minister. He held office till his death in 1808. Mir Alam had

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Chapter II. History. The Ministers. Mir Alam.

his Persian letters collected in the form of a book called Insha-i-Alam. These epistles possess great merit as specimens of Persian style, but have never been published. Mir Alam is also credited with having written the well-known history of the Dekhan which bears his name, the *Hadikatu-l-Alam*, because the real author, Mirza Abdul-Latif Khan of Shustar, wrote it for him, and called it after his title of Mir Alam, and even went so far as to put his name down as the writer of it in the preface. Personally he was of a most amiable disposition and of most prepossessing appearance. His health was always delicate. His friendship for the English, by whom he was greatly liked and respected, was well known and made him not a few enemies. He built the bund of the tank near Haidarabad which bears his name, with the prize-money which fell to his share on the fall of Seringapatam, and also constructed a number of rest-houses on the Haidarabad-Masulipatam road, and on the roads to Poona and Aurangabad. During a famine which prevailed at Haidarabad while he was Minister he bought large quantities of grain and sold it at cheap rates to the poor. It was his custom to distribute food to 200 poor people daily from his kitchen. He received a pension of Rs. 2,000 a month from the British Government.

Muniru-l-Mulk.

MUNIRU-L-MULK.....1809 — 1832

(Ali Zaman Haidar Yar Khan Bahadur Ghayur Jung, Muniru-d-Daula, Muniru-l-Mulk.)

Muniru-l-Mulk was the third son of Mahomed Safdar Khan Ghayur Jung Bahadur, Ashjau-d-Daula. Shortly after the

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death of his father Muniru-l-Mulk was married to the daughter of Mir Alam. The wedding was celebrated with great splendour in His Highness the Nizam's palace. While the ceremonies lasted, His Highness Nizam Ali Khan, accompanied by the ladies of his seraglio, attended the festivities twice a day, and presented both the bride and bridegroom with jewels of great value. In 1799 the lady died, and five years afterwards he wedded his deceased wife's sister, by whom he had several sons, one of whom, as will be seen further on, was the father of the late Minister, Sir Salar Jung.

During his tenure of office as Minister Muniru-l-Mulk was practically powerless, all the authority and control being centred in Rajah Chandu Lal, his Deputy Minister, who after his death in 1832 became sole administrator.

RAJAH CHANDU LAL 1832 — 1843

The date of the Rajah's accession to power may be reckoned from 1809, when he became nominally Deputy, but in reality Prime Minister, down to the date of his resignation on the 6th of September 1843. The founder of the family from which the Rajah was descended came from Delhi with the first Nizam early in the eighteenth century. He and his descendants filled various positions, usually of minor importance, until the close of the century, when Rajah Chandu Lal, who was born in 1766, won his way to the high position which he filled for upwards of thirty years. His first appointment was to the customs and excise. He was subsequently posted to the charge of some

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Chapter II. History. The Ministers. Rajah Chandu Lal.

taluks in the districts as agent to a relative of the Nizam. After the flight and rebellion of the Nizam's son in 1795, Rajah Chandu Lal, whose chief had taken part in the insurrection, returned to Haidarabad, where he was employed in the public service under Azimu-l-Umara and Mir Alam. After Mir Alam's appointment as Minister in 1804 Rajah Chandu Lal was retained by him as a confidential assistant. In 1806 he was created Peshkar or Deputy, and Finance Minister, an appointment which has remained in the family from that period. As stated above, after the death of Mir Alam in 1808 the Rajah became practically Minister. A description of the administrative condition of the country under Rajah Chandu Lal's rule will be found in the chapter on administration. The following personal sketch of the Rajah, written by Sir Henry Russell, Resident at Haidarabad, in 1820, will be found interesting :—

Rajah Chandu Lal's character.

" Rajah Chundu Lal is of a middling stature, very thin, and of rather a dark complexion. The expression of his countenance is mild, intelligent and thoughtful. He has lost his teeth, is much bent, and bears great appearance of infirmity. In his manners he is unaffected and even humble. He is free from all ostentation of every kind, and is not expensive in his own family or person, but he is profuse and indiscriminate in what he considers to be charity, and is always in want of money. He has been very well educated, both as a scholar and a public officer. His understanding is sound, his talents quick, his memory retentive, his industry indefatigable, and he

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has great experience and aptitude in all the modes of business, from the highest branches down to the most minute detail. He does everything himself, and the labour which he undergoes is almost incredible. He rises early enough to get through his religious observances by daylight. He is then attended by the different officers of Government, with whom he transacts business until about nine o'clock, when he goes to the palace if necessary, otherwise he continues transacting public business until about noon, when he takes his first meal. He then again transacts business until three in the afternoon, when he lies down for an hour and looks over his domestic accounts. During the afternoon and evening he sits in public, and receives the visits of those who wait on him either out of compliment or on business. At about eight he takes his second meal, and afterwards examines and signs and despatches all the different papers which have been prepared during the day. His only recreations are music and literature. At about midnight his business is closed, and he is then attended by singers and musicians, and by a number of persons who are eminent for their learning, their skill in poetry, or for any other polite attainment, with whom he converses for about an hour and then retires to rest. His great and perhaps his only defect is a want of firmness and decision. He is said to be personally brave, but he is totally devoid of political courage. The very mention of a bold measure alarms him, and he resorts to every species of procrastination and expedient to avoid it. He is

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Chapter II. History. The Ministers. Rajah Chandu Lal: his character.

naturally humane and benevolent, but, like all weak men in power, he allows great severity and injustice to be practised under the sanction of his authority. His virtues belong to his private, and his faults to his public character. In his politics, though he is not bold, he is sensible and prudent. He is convinced that the Nizam's power cannot support itself, and he is devoted with unquestionable fidelity to the alliance with the British Government."

Rajah Ram Baksh.

RAJAH RAM BAKSH.....1843 — 1846

Rajah Ram Baksh was the nephew of Rajah Chandu Lal, and on his uncle's resignation was appointed Peshkar by His Highness Nasiru-d-Daula, Nawab Seraju-l-Mulk being made Vakil.

Nawab Seraju-l-Mulk.

NAWAB SERAJU-L-MULK 1846 — 1848

(Ghulam Ali Khan.)

Nawab Seraju-l-Mulk was the second son of Muniru-l-Mulk by his second marriage. At the period of Nawab Seraju-l-Mulk's accession to office the affairs of the State were in a most disorganised condition. In striving to create order out of the chaos which existed the Minister raised a prejudice in the mind of the Nizam against himself, and His Highness insisted upon his resignation, despite the advice of the Government of India and the Resident, in November 1848.

AMJUDU-L-MULK	Nov. 1848 —	Dec. 1848
NAWAB SHAMSU-L-UMARA	1848 —	May 1849
RAJAH RAM BAKSH.....	Sept. 1849 —	April 1851
GANESH RAO.....	April 1851 —	June 1851
NAWAB SERAJU-L-MULK.....	1851 —	May 1853

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During his second tenure of office Nawab Seraju-l-Mulk was well-nigh overwhelmed by the financial and administrative embarrassments of the State. The condition of the country and administration during the two brief periods in which Seraju-l-Mulk held office was disastrous. The revenue-farming system had crippled the State, and the expenditure exceeded the income by a great many lakhs of rupees per annum. The ten years (1843-53) from the time of the resignation of Raja Chandu Lal till the accession of Salar Jung to office, were marked by a series of administrative and financial adversities such as the history of few Native States in India can exhibit. The Government was overwhelmed with debt, the State Treasury was empty, and the whole of the Nizam's private funds were expended in endeavouring to partially satisfy the claims of the State creditors; even some of His Highness's jewels were mortgaged for the same purpose. The Treaty for the assignment of Berar and certain other districts for the maintenance of the Contingent Troops and the payment of interest on the Company's debt was concluded by Seraju-l-Mulk a short time previous to his death in May 1853. He was an able administrator and a clever Oriental scholar, and was personally most amiable and winning. He died on the 26th May 1853.

HIS EXCELLENCY NAWAB MIR TURAB ALI KHAN BAHADUR, SIR SALAR JUNG, SHUJAHU-D-DAULA, MUKHTARU-L-MULK, G.C.S.I., D.C.L., MAY 1853 TO FEBRUARY 1883.

Sir Salar Jung, who succeeded his uncle as Minister at the close of May 1853, was the son of Mir Mahomed Ali Khan

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Chapter II. History. The Ministers. Sir Salar Jung. The Minister's Family.

Bahadur, Shujahu-d-Daula, the eldest son of Muniru-l-Mulk by his marriage with the second daughter of Mir Alam in 1804. Mir Mahomed Ali Khan Bahadur, Salar Jung, Shujahu-d-Daula, married the daughter of Saiad Kazim Ali Khan Bahadur, Mukhtaru-d-Daula, a nobleman descended from Saiad Ja'far Razavi of Naishapur in Persia. Mir Turab Ali (Salar Jung), who was the fruit of this alliance, was born on the 2nd January 1829.

Before proceeding further, it will be desirable to give an account of the ancestors from whom Mir Alam, Sir Salar's great-grandfather, Muniru-l-Mulk, and Seraju-l-Mulk were descended. The family derive their origin from the famous Sheikh Ovais Karani of Medina, from whom the present representative, Nawab Mir Liak Ali Khan Bahadur, Sir Salar's eldest son, is the thirty-fourth in descent. Sheikh Ovais, the ancestor in the ninth generation, held the office of superintendent of charitable endowments bequeathed for pious purposes at Medina. He left his native country for India, accompanied by his son Sheikh Muhammad Ali, and finally settled at Bijapur in the reign of Ali Adil Shah (A.D. 1656-1672). Sheikh Muhammad Ali married into the family of Mulla Ahmad Nait, a nobleman of the court, and the king appointed him to the post of Personal or Private Secretary. In the eighth year of Aurungzeb's reign, when the Moguls under Rajah Jeysing invaded Bijapur, Mulla Ahmad was sent by Ali Adil Shah to adjust certain affairs with them, and to procure peace. He joined the camp of the Raja at Purander in 1076 A.H. (A.D. 1665), but, forgetting the

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sacred character of his mission, he deserted his master, and entered the imperial service. A firman conferring on him a mansab or command of troops, consisting of 6,000 foot and 6,000 horse, and Rs. 2,50,000 in cash, was sent to him from the Mogul Court; and the Rajah was directed to encourage him to hope for further distinctions after his introduction to the imperial presence, such as the title of Saadulla Khan, and employment in some high position. Mulla Ahmad subsequently met with his death at Ahmednagar, and his son Muhammad Asad was received into the imperial presence in the beginning of the ninth year from the accession, when he obtained the title of Ibram Khan and a command of 1,500 foot and 100 horse.

The Minister's Family.

Sheikh Muhammad Ali had two sons born to him of the daughter of Mulla Ahmad. Their names were Shaik Muhammad Bakar and Sheikh Hyder. Ali Adil Shah appointed Sheikh Muhammad Bakar as his Chief Steward, and Sheikh Haidar as Auditor to his Government. Sheikh Ali Khan, a dignitary of the State of Bijapur, had two sisters, one of whom was married to Sheikh Muhammad Bakar and the other to Mulla Yahia, surnamed Mukhlis Khan Alamgiri, a younger brother of Mulla Ahmad. Both the brothers, Sheikh Muhammad Bakar and Sheikh Haidar, served the Government of Bijapur till the reign of Sikandar Adil Shah, when, being ill-treated by the Minister of that monarch, they applied to the Mogul Government for admission into the imperial service. Sheikh Muhammad Bakar received a

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command of 2,000 foot and 500 horse, and the post of the Dewani of Shahjahanabad and Kashmir, while Sheikh Haidar obtained a command of 1,500 foot and 300 horse, and was appointed to the office of Dewan-i-Fauj in the army of the Prince Muhammad Azim. They were befriended and esteemed by Asad Khan, the Prime Minister of the empire, Zulfikar Khan, his son, surnamed Amiru-l-Umara, and other great nobles of the court. Muhammad Bakar applied to the Emperor, through the medium of Asad Khan, for his transfer to the Dekhan, and was accordingly appointed to the office of Dewan of Tal-Kokan, formerly under the rule of the Nizam Shahi and Adil Shahi dynasties. When he grew old he retired from the imperial service and took up his residence at Aurangabad, where he died in 1715. He was an author of some repute, his two most famous works being (1) "Allamatu-z-Zaman," a treatise on rhetoric, and (2) "Fahamatu-l-Akran," treating of certain abstruse principles in philosophy. After the deaths of the brothers Moulana Muhammad Fassih Tabrizi changed their names into (1) Raozatu-l-Anvar, and (2) Zubdatu-l-Afkar.

Sheikh Muhammad Taki, the son of Sheikh Muhammad Bakar, held a command of 300 foot-soldiers during the reign of Aurungzeb, and of 500 foot and 50 horsemen in the reign of Bahadur Shah. He was employed as Collector or Superintendent of the Poll-tax levied on Hindus in the time of the Emperor Farukhsiyar at Aurangabad. Nizamu-l-Mulk Asaf Jah during

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his viceroyalty of the Dekhan appointed him commander of the garrisons of all his forts. He died in 1145 A.H. (A.D. 1732).

His son, Shumsu-d-Din Muhammad Haidar, was born in A.H. 1113 (A.D. 1701). While still very young he received a nominal command of 100 men from Aurungzeb. On the attainment of his majority he was introduced to Asaf Jah Nizamu-l-Mulk, who raised his mansab to 200, and appointed him as Master of the Elephant Stables. After the death of his father his command was raised to 300. When Nizamu-l-Mulk proceeded to Delhi from the Dekhan he accompanied him to the capital, being employed in the capacity of Arzbegi or Master of Ceremonies.

After the invasion of Nadir Shah he was promoted to the command of 500, and obtained the title of Haidar Yar Khan. He was in the confidence of Asaf Jah to such an extent that whenever the Viceroy visited the Emperor, he and Dargha Kuli Khan were invariably in attendance on him. After the return of Nizamu-l-Mulk from Delhi and the capture of Nasir Jung, a second time after the conquest of Trichinopoly, and a third time during the viceroyalty of Muzaffar Jung, he received gradual promotion in mansab, which amounted in the end to a command of 1,500 foot and 500 horse. Lastly, in the reign of the Nizam Salabat Jung he was elevated to the command of 5,000 foot and 4,000 horse, and besides obtained the gifts of a fringed palankeen, a banner and a kettledrum, with the title of Muniru-d-Daula Sher Jung. During the reign of the same

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Chapter II. History. The Ministers. Sir Salar Jung.

Prince his command was increased to 7,000 foot and 7,000 horse, and he also received the title of Muniru-l-Mulk with the appointment of head steward.

The Minister's Family.

Subsequently, he was made Dewan to the Government, and later on Dewan for the Subahs of the Dekhan. In the first year of Ruknu-d-Daula's administration the State business was conducted with the advice of Muniru-l-Mulk, and although during the reign of Nizam Ali Khan Bahadur he refrained generally from State business on account of his great age, yet still the conduct of the most important affairs of the Government were placed in his hands. All disputes connected with other States, and the suppression of the rebellion of the Nizam's son, Muhammad Ali Wala Jah, were settled in accordance with the dictates of his policy. When extreme old age incapacitated him for any further active service, he went to live in retirement at Aurangabad, but at the request of His Highness he accepted the Nizamat or Governorship of that city, where he spent the remaining five years of his life in administering justice to the people and protecting the poor. He died in 1189 (A.D. 1775), in the 78th year of his age. All the dignitaries of Nizam Ali Khan's court regarded him with great esteem, and Ruknu-d-Daula always addressed him as if he were an elder relative of his own, and wrote him a petition instead of a letter. He was generous, brave and charitable, kind to his friends, and a benefactor to the poor.

He left two sons, the elder was named Safdar Khan Bahadur Ghaiyur Jung, and the younger was called Taki Yar Khan

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Bahadur Zulfakar Jung. The latter died seven years after the death of his father. The elder son was born on the 24th Jumada-s-Sania 1145 A.H. (A.D. 1732). During the reign of the first Nizamu-l-Mulk, Muhammad Safdar Khan held a mansab of two hundred and the post of Deputy Master of the Elephant Stables. When Muzaffar Jung became Subadar of the Dekhan, his command was increased to 3,000 foot and 600 horse, and he received the title of Khan. In the reign of Salabat Jung he was first appointed as a Kotwal of Aurangabad, and next obtained further distinctions, such as the command of 3,000 foot and 2,000 horse, a banner and a kettledrum, and the title of Bahadur. In the year 1174 (A.D. 1760) he received the title of Ghaiyur Jung Bahadur Ashjau-d-Daula and a fringed palankeen, and his command was increased to 4,000 foot, and soon after was extended to a division of troops having a strength of 5,000 foot and 4,000 horse. In the year 1197 (A.D. 1782) he was appointed to the office of Dewan for the Subahs of the Dekhan with the title of Ashjau-l-Mulk. On the 8th Safar 1205 (A.D. 1790) he received the title of Khan Khanan, and on the 14th Shaban of the same year he died at Pangal, where Nizam Ali Khan was then encamped with his army. He was buried in the tomb of his father at Aurangabad.

The Minister's Family.

He left behind him four sons born of the daughter of Dargha Kuli Khan, Salar Jung, and his property, consisting of a number of Jaghir villages, was equally divided among

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Chapter II. History. The Ministers. Sir Salar Jung.

them. Their names, with an account of each, are given below :—

The Minister's Family.

(1.) Muhammad Taki Khan Bahadur, Ikramul-l-Mulk, Kavi Jung, who was the chief steward to His Highness Nizam Ali Khan, and who died on the 4th Jumada-s-Sania 1213 (A.D. 1798).

(2.) Hasan Raza Khan Bahadur Shaukatu-d-Daula Munir Jung, who at first was the superintendent of the royal culinary establishment, and was afterwards appointed to the Nizamat or Governorship of Aurangabad. He died on the 28th Shaban 1216 (A.D. 1801).

(3.) The third son, from whom the present members of the family are directly descended, was Ali Zaman Haidar Yar Khan Bahadur, Ghaiyur Jung, Muniru-d-Daula, Muniru-l-Mulk II. He held a command of 5,000 foot and 3,000 horse, with the distinctions of a banner, a kettledrum and a fringed palankeen, and filled the office of Dewan for the Subahs of the Dekhan. In the absence of Ghulam Saiad Khan (Arastu Jah), who had been sent to the Court of Poona, His Highness entrusted him with the conduct of business in his presence and the supervision of the army. His eldest son succeeded to the titles on the death of his father, and became Muniru-l-Mulk III.

(4.) Raza Baz Khan Bahadur, Amiru-l-Mulk, Muniru-d-Daula, Hissam Jung, who occupied the post of Master of the Elephant Stables under Suliman Jah Bahadur, and served in the Paahig of Ghulam Saiad Khan. He left no issue.

After the death of Mir Alam, in 1808, he was succeeded

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as Minister by his son-in-law Muniru-l-Mulk, but under such conditions as to render him practically powerless. The Resident of the day stipulated that the real administration of affairs should be vested in Rajah Chandu Lal, who was Deputy Minister. By his second marriage, Muniru-l-Mulk had several sons, the eldest of whom was Muhammad Ali Shujahu-d-Daula, and the second Ghulam Ali Khan, Seraju-l-Mulk. As we have seen above, Muhammad Ali Khan Bahadur Salar Jung married the daughter of Saiad Kazim Ali Khan, a nobleman descended from the Naishapur Saiads of Persia, and the first fruit of the union was Mir Turab Ali Khan Bahadur, Salar Jung.

The Minister's Family.

Salar Jung's early education and training can scarcely be described as having been such as to fit him for the high and distinguished position which he occupied during the last thirty years of his life. When he was a boy, the pecuniary and other troubles of his family apparently obscured all his future prospects. The family, of which he was subsequently to prove so distinguished a representative, had for upwards of half a century previous to his birth taken a leading part in Haidarabad affairs. As we have already seen, Mir Alam, his great grandfather, died while holding the high position of Minister, and was succeeded by Nawab Muniru-l-Mulk, Salar Jung's grandfather. But Muniru-l-Mulk was only nominally Minister. Rajah Chandu Lal was the real repository of all the executive and administrative power, and the fortunes of the family steadily declined. Muniru-l-Mulk's expenditure was not

Sir Salar Jung's Training.

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Chapter II. History. The Ministers. Sir Salar Jung.

bounded by his income, and when his death occurred in 1832 he was indebted to money-lenders and others in the sum of nearly twenty-five lakhs of rupees.

His Training.

The reigning Prince of the time, His Highness Nasiru-d-Daula, paid off the debts of his deceased Minister, but took possession of all the family jaghirs by way of security, not even excepting Mir Alam's Tank. Although improvident in regard to money matters, Muniru-l-Mulk appears to have been tender-hearted and sympathetic. There is a story related of him and his little grandson, which exhibits these brightest of human attributes in a marked degree. Turab Ali (Salar Jung) when nearly four years old was attacked with typhoid fever, and for many days his life was despaired of. His grandfather, whose love for the child had always been most tender, performed a ceremony which is known amongst Mussalmans as *Tasad duk*, that is, he prayed that any evil which was about to befall the lad might be transferred to himself; in fact, if it were the will of Divine Providence that Turab Ali should die, he prayed that his own life might be taken instead. The child recovered, and very shortly afterwards his grandfather died. Nawab Seraju-l-Mulk, Salar Jung's uncle, then became the head of the family.

The future Prime Minister of Haidarabad was, probably owing to the severe illness just noticed, an exceedingly delicate lad for the first twelve or thirteen years of his life. His studies, which were at first pursued chiefly under the superintendence of his grandmother, the widowed Begam of

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Nawab Muniru-l-Mulk, commenced at the age of six, and were continued with various interruptions, caused mostly by the boy's ill-health, till he had reached the age of thirteen. Salar Jung's father died when he was very young, and his guardianship, therefore, fell to his uncle Seraju-l-Mulk. How he discharged his trust it is unnecessary to inquire, since in India a native gentleman never makes any distinction between his own children and those of a brother. In the present instance the office must have been still more cheerfully performed, seeing that Seraju-l-Mulk had no children of his own. Salar Jung's education from the period of his tenth or eleventh year was conducted with greater care, and the accomplishments which were then thought necessary for the scion of a noble house were imparted to him. They consisted of a moderate knowledge of Persian, an acquaintance with Arabic, elegant penmanship, fencing, and the other athletic exercises peculiar to India, and riding. The manly exercise of riding, which has always been in general favour with the Nizam's nobles, was a passion with Salar Jung. He was often reckless in the exercise of it, and had many narrow escapes. There was at one time a captive giraffe in his uncle's possession, and it was young Turab Ali's delight to bring the hearts of his attendants into their mouths by bestriding the animal. He, at the same time, evinced an equal if not greater predilection for business from his early days. To his other accomplishments he early added that of a moderate knowledge

His education.

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Chapter II. History. The Ministers. Sir Salar Jung.

of English by his own diligence, helped to a great extent, no doubt, by the unreserved and familiar intercourse which this noble family then held with the Residency. The germ thus laid grew with practice and experience, and for many years before his death the English language may truly be said to have been almost as familiar to Salar Jung as his own mother-tongue.

First financial work.

Salar Jung's first initiation in financial matters was given to him by his grandmother, for whom he used to check the accounts of the small jaghir left the family by His Highness Nasiru-d-Daula, when he temporarily attached their hereditary possessions as security for the sums he had expended in the payment of Nawab Muniru-l-Mulk's debts. His public life may be said to date from the year 1847, when at the age of nineteen he was appointed by his uncle, who was then Minister to His Highness, Talukdar of some districts in Telingana which had previously been administered by Mr. Dighton. Owing to the prohibition of the employment of Europeans at this period in His Highness's service by the Government of India, Nawab Seraju-l-Mulk was compelled to remove Mr. Dighton from the districts to which he had been appointed, and Salar Jung was given their management. He remained Manager or Talukdar for some eight months, and although unable to visit the districts personally he mastered all the details of the system introduced by his predecessor. In carrying on their management he had the assistance of Mr. Dighton's Naib or Deputy, an official of some experience.

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In the year 1848 the family estates and jaghirs were restored by His Highness Nasiru-d-Daula to Nawab Seraju-l-Mulk as head of the family. Salar Jung was given their management, and retained it till the death of his uncle, five years afterwards, when he inherited them. His uncle, himself a shrewd man of business, soon detected the capacity of his nephew, and frequently sought his advice and opinion upon some of the many difficult questions which were constantly coming up for solution in those troublous times. Salar Jung's honesty and integrity manifested themselves early. He disliked his uncle's mode of administration, and especially his manner of raising money for State requirements. It was the practice in those days, whenever a sum of money was required, either to defray a portion of the Contingent arrears, or, to silence the clamour of the State debtors who used to sit in *Dunga* before the Minister's Palace, to obtain it at usurious interest from the Arabs or Pathans, and to assign them taluks or districts as security for repayment. After the sahukars had ceased to give credit to the Government, this was practically the only method left for obtaining funds to meet the current expenditure of the State, but Salar Jung always protested vigorously against it. And one of his first administrative acts, after he became Minister, was to discontinue this method of raising money, by so arranging matters with the sahukars as to re-establish the credit of the Government.

As already mentioned above, Salar Jung was created Minister on the death of his uncle in May 1853. His first work was to

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Chapter II. History. The Ministers. Sir Salar Jung.

endeavour to introduce some kind of system and order into the administration to which he had succeeded. A sketch of his first endeavours in this respect will be found in the chapter on Administration. The Minister's reforms proceeded smoothly

The Mutiny of 1857.

till 1857, the year of the great Sepoy Revolt, when the British power in India was shaken to its very foundation. As one revolt succeeded another, as station after station was given up to plunder and rapine, till all Bengal, the North-West and Central India were in open rebellion, men cast their eyes towards the Dekhan capital. If that should join in the general revolt, what would happen? The Governor of Bombay telegraphed to the Resident, Colonel Davidson, "If the Nizam goes all is lost." No one knew this better than the Resident and Salar Jung. To the latter the condition of affairs at this time has been well described as a "trial the tension and force of which can never be understood by a European and a Christian."

In the midst of the crisis the Nizam, His Highness Nasiru-d-Daula, died. On his deathbed he desired Salar Jung to bring his son to him, and his dying counsel to him was that as the British Government had always been so friendly to himself, his son should continue faithful to the English. No time was lost in proclaiming the son, His Highness Afzulu-d-Daula, his successor. The Resident, on returning from the installation ceremony, found a telegram from the Governor-General, which had arrived during his absence, announcing the fall of Delhi.

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He sent for Salar Jung at once and communicated the news to him. The Minister replied that the event had been known in the city three days previously. Even the downfall of Delhi, which at the time was looked upon by those unacquainted with the resources of the English as synonymous with the destruction of the British power in India, never for a moment shook the Minister's loyalty and his confidence in the ultimate success of the British arms.

The Mutiny of 1857.

Sir Salar Jung's Loyalty.

Haidarabad was a seething mass of disaffection. What exasperated the disaffected section of the community most was the arrest of some of the Aurangabad mutineers who had sought shelter at Haidarabad. As soon as he knew of their presence in the city, the Minister had them arrested and handed over to the Resident. Their sympathisers were furious, and it was proposed to get up a deputation to wait upon the Nizam and insist on their release. Messages were sent to the Minister and even to the Nizam himself threatening their lives, unless they declared against the English, but neither His Highness nor his loyal Minister flinched from the challenge. With the aid of a few trustworthy Arabs and some of the Nizam's personal guards something approaching to order was maintained. Arab guards were placed at the principal city gate with orders to fire upon any one who attempted to incite the people to rise against the English. People found preaching sedition were arrested. Some years subsequently, Major-General Hill, who

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Chapter II. History. The Ministers. Sir Salar Jung. His Loyalty.

had held the chief military command in His Highness's dominions, wrote :—"These energetic measures saved South India, for had the people of Haidarabad risen against us, the Mahomedan population of Madras would, it was well known at the Presidency, have followed their example, and it is but just to this distinguished man that the people of England should be informed how entirely the stability of British rule in South India was owing to the wise and energetic measures adopted at this crisis by Salar Jung."

Attack on the Residency.

But all the Minister's vigilance could not prevent the assault on the Residency. He knew of the intentions of the insurgents, and sent timely warning to Colonel Davidson, who was quite prepared for them and easily repulsed their attack. It was made by a gang of Rohillas, numbering 500, headed by Allahu-d-Din and Turrabaz Khan, who left the city on the evening of the 17th July 1857, and proceeded in the direction of the Residency. They were joined by a large number of people, and by the time the vicinity of the Residency was reached, the mob had increased to several thousands. Opposite the western wall of the Residency were two high-terraced houses, which were taken possession of by a large body of Rohillas, who opened fire on the troops in the Residency, while the mob below attempted to force a small postern in the wall. They continued firing until it became dark. The British artillery then opened upon the two houses, which were subjected to a thorough bombardment. There was not much firing in the

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night, but towards morning the Rohillas when evacuating the houses fired a parting volley into the Residency defences. They left thirty-two killed and wounded behind them.

Attack on the Residency.

Previous to the attack many of Colonel Davidson's native friends advised him to leave the Residency, but in reply to their advice he is reported to have said :—"I have taken a fancy to lay my bones at Haidarabad. If open force be used I will fight to the last." After the repulse of the attack described above, the troops at the Residency were strongly reinforced, although the General commanding at Secunderabad was strongly averse to its continued occupation. Happily, however, the Resident, guided by the advice of the gallant officers with him, Majors Thornhill and Briggs, his First Assistant and Military Secretary, resisted the proposals made for the abandonment of the Residency, which he said "would have the effect of weakening the Minister and also the Nizam." Colonel Davidson's conduct in not retiring to Secunderabad, and in sending away the Contingent troops to act under Sir Hugh Rose, was the cause of much comment at the time. There can, however, be little doubt that he acted rightly, as its desertion "would have been looked upon as a sign of fear, and the loyal Minister Salar Jung would have been left to his fate."

The ringleaders in the attack on the Residency were afterwards arrested, and Jemadar Turrabaz Khan was shot while attempting to escape from custody. Maulvi Allahu-d-Din was sentenced to transportation for life, and is still a prisoner at

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Chapter II. History. The Ministers. Sir Salar Jung

the Andamans. A few years since a petition was received from him praying that the Haidarabad Government would procure his release, but Sir Salar Jung did not think it wise to countenance the restoration of such a firebrand to the country. In his Administration Report for 1858-59 Colonel Davidson gave a brief account of events at Haidarabad during the Mutiny. Amongst other causes which tended to the preservation of peace at Haidarabad, he cites "the letters of the men of the Contingent cavalry to their friends and families in the city, when in the campaign, descriptive as they were of desperate encounters with the enemy and tales of uninterrupted victory to the British arms."

Writing to a friend in England, many years after these occurrences, the Minister said :—"I have often been complimented as the saviour of India, but if I was able to be of any use to my own Sovereign and to Her Majesty's Empire in India, the credit of it is entirely due to General Thornhill. Had not General Thornhill been at Haidarabad, I tremble to think what might have become of the Nizam, of the Residency, and of myself. Colonel Davidson was an excellent man, and was in every way fitted for the high position he held ; but the magnitude of the emergency had taken him so completely by surprise, that had it not been for the strong will and stout heart of General Thornhill he would never, in my opinion, have tided over the troubles. As for myself, it was entirely General Thornhill's constant counsel and support that kept up

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my courage, and enabled me finally to triumph over the disaffection with which the whole city seemed to be enveloped, to an extent which few British officers have any conception of. Next to General Thornhill, though not to be compared with him in point of importance, were the services of General Briggs. His strong arm and undaunted courage were of the greatest service in saving the Residency when it was attacked by the mutinous rabble. I never felt so discouraged in my life as when I saw the services of these two officers passed over without notice."

Throughout the long and weary months of the Mutiny the Minister, though harassed and threatened, held steadfastly to the British alliance. His own life was in danger every hour of the day. He used to say afterwards that he quite expected to be killed, that with the exception of a few who were personally attached to him there was nobody he could trust, but that his confidence in the power of the British to crush the rebellion enabled him to feel hopeful when their prospects seemed darkest. Subsequent events proved his sagacity. The recapture of Delhi proved to the Haidarabad malcontents that the British were not all killed, as some of them believed. This event greatly strengthened the Minister's hands, and practically removed all fears of an insurrection in the Dekhan. But few except the Minister knew how great had been the danger here until the peril was passed.

The noble conduct of both Salar Jung and his master received most grateful recognition from the Supreme Government. In

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Chapter II. History. The Ministers. Sir Salar Jung. The Mutiny.

the beginning of the year 1858, the Resident, Colonel Davidson, recommended that the Government of India should show its appreciation of His Highness's loyalty, as well as that of his Minister and the chief nobles of the State. Speaking of Salar Jung, Colonel Davidson said :—"The unhesitating energy and promptitude with which the Nizam's Minister assisted the British Government was beyond all praise. No Minister of the Dekhan ever before showed himself so strenuously and truly the friend of the English and the British Government. From his open and avowed determination to assist us at all hazards, he became most unpopular and almost outlawed by the Mahomedans, but no invectives, threats, or entreaties ever made him swerve from the truly faithful line of conduct he from the first adopted. His assassination was planned a dozen times, and I believe he was aware of this ; but neither dread on that account, nor for a time the continued intelligence of repeated reverses to our arms in the North-West, shook him for a moment ; every contingency and every requisition made to him by me was met with the same firmness and consistency, and the resources of the Nizam's Government were, as far as lay in his power, placed unhesitatingly at my disposal." One of the highest Indian authorities wrote at the time, "His services were simply priceless." Early in the year 1859, Lord Canning addressed a letter to His Highness Afzulu-d-Daula, in which the thanks of the Supreme Government were expressed to His Highness for his unswerving loyalty during the trying period

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of the Mutiny. The Governor-General also promised at some future period to bestow upon the Nizam's Government some more substantial recognition of the appreciation in which his services to the paramount power were held.

In 1860 the restored districts of Dharaseo, Raichur and Naldrug were placed under the Minister's personal control, and their administration was continued on the same basis as that introduced by the British officers in whose charge they had been while under assignment. There was, however, some delay on the part of His Highness Afzulu-d-Daula in making over the districts to the Minister in accordance with the wishes of the Resident. This was owing to an intrigue, having for its purpose the removal of the Minister from office. The Nizam was made to believe that the Resident was anxious to procure the removal of the Minister, but when His Highness proposed to remove him, Colonel Davidson, the Resident, protested so vigorously against the measure that the Nizam was very much astonished. It transpired afterwards, however, that His Highness had made the proposal at the instigation of certain conspirators who had persuaded him that the Resident wished to depose the Minister. Colonel Davidson's vehement protest, however, completely undeceived His Highness, and led to the discovery of the authors of the plot. A complete reconciliation was effected between His Highness and his Minister, who received a number of very valuable presents from his master as a token of his restored confidence. In

Conspiracy against the Minister.

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Chapter II. History. The Ministers. Sir Salar Jung.

connection with this temporary estrangement between the Nizam and his Minister, it is worth mentioning that the ladies of His Highness's harem and those of his predecessors, who all reside in the Palace, threatened to rebel if the Minister was dismissed. They said that since he had been in office their pensions and allowances had been paid punctually—they had never been so under previous Ministers. The ladies therefore allied themselves to the Minister's cause, and would not hear of his dismissal. This circumstance is worth recording, although it is by no means the first occasion on which the ladies of the Nizam's household have proved themselves to be very important factors in Haidarabad politics.

Conspiracy against the Minister.

In 1862 another intrigue, having for its object the removal of the Minister from the administration, was discovered and thwarted.

Resignation in 1867.

In the beginning of 1867 the Minister was driven to offer his resignation in consequence of the appointment of an official, who was an avowed enemy, to transact business between the Nizam and himself. It had been the invariable custom at Haidarabad for the conduct of official matters between the Nizam and the Minister, for the former to appoint Vakils who attended at the Minister's Palace daily with messages and orders from the Nizam and received the Minister's replies, the latter usually visiting the Nizam once a week, unless sent for oftener. The native gentleman who had for some years previous held the office of Vakil, Tahniyatu-d-Daula, died, and an

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individual named Lashkar Jung, known to be inimical to the Minister, was appointed to his place. The circumstances which led to this manifestation of the Nizam's displeasure were as follows. A short time previously the Resident, Sir George Yule, had been instructed by the Government of India to negotiate an agreement with the Nizam for the mutual extradition of certain criminals. While the negotiations were proceeding the Nizam showed his dissatisfaction with the Minister. He appeared, said the Resident, "to consider the latter as somehow or other to blame on account of the treaty being proposed." Believing that the proposed treaty owed its origin to the Minister, the Nizam signified his displeasure by appointing Lashkar Jung as his Vakil. Lashkar Jung bore a bad character, and on two occasions his misconduct had been brought to the notice of Government, once for desolating villages about to be assigned to the British Government under the treaty of 1860, and secondly for cruel and oppressive conduct in one of the Nizam's own villages in the Dharaseo district. On the last occasion he was dismissed by His Highness, and the villages placed under the management of the Minister. After his dismissal several attempts were made by his friends to induce the Minister to employ him, but Salar Jung steadfastly declined to do so, and his refusal had converted Lashkar Jung into a bitter personal enemy.

Causes of resignation.

Such, then, being the character of the individual appointed as a Vakil by His Highness, it was obvious that the Minister could

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Chapter II. History. The Ministers. Sir Salar Jung.

not associate himself with him in administrative matters, and he therefore requested permission from His Highness to resign his office. Some days after this request had been made the Nizam ordered him to submit his formal resignation, and this the Minister did. The Resident, who knew that Salar Jung's removal at that period would be nothing short of a calamity, caused it to be intimated to His Highness that he desired a special interview for the purpose of remonstrating against the Minister's dismissal. Sir George Yule postponed making a direct request as long as possible, in the hope that the Nizam himself would relent and restore the Minister to his position. Seeing that it would be useless to hope for an amicable arrangement without interference from himself, the Resident wrote to ask for a private interview with His Highness. What followed is given in the Resident's own words :—"This letter, in consequence of the intervention of the Bussunth holidays, in which His Highness dislikes to be disturbed, was not delivered till the 10th of February. Next day His Highness informed Sir Salar Jung that he intended to send the Amir-i-Kabir to me before the interview, as that nobleman would have to receive me at it, thus intimating that the Minister was not to attend; and the Amir-i-Kabir accordingly called upon me, but would say nothing except that His Highness's desire was to preserve the friendship existing between the States ; to which I replied that the British Government had the same desire, and I hoped His Highness would speedily grant me an interview.

Causes of resignation.

Action of the Resident.

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Sir Salar Jung.

Resignation.

His Highness, however, delayed so long that I was obliged to send him a reminder on the subject, and at last he fixed the 18th February. Taking with me only Colonel Briggs, Military Secretary, and Captain Tweedie, Cantonment Magistrate, Secunderabad, who had both been present at an interview obtained by Colonel Davidson with an object similar to mine, I proceeded to His Highness's residence in the usual way. The assembled crowds were as quiet and orderly as I have always seen them. I was received by both the Minister (who had attended without being summoned) and the Amir-i-Kabir, and led by them to the entrance of a small inner court, where they withdrew, and I walked on to the audience room, which His Highness entered from a side door as I ascended the steps, leaving my slippers on them, and meeting in the centre we embraced and sat down, he on a thin quilt and I on a clean white cloth by his side, with the gentlemen next me. The attendants then all left the room, and remained at the opposite side of the small court in front of us, where they could hear nothing. I began by saying that I had been working for four years to the best of my power for the benefit of His Highness's country and the preservation of the friendship between the two States, that of the two objects I had in desiring an interview the first was to inform His Highness of Her Majesty the Queen having authorised a departure from the usual practice in investing with the Star of India those selected for the honour by Her Majesty, and that Her Majesty had entrusted His

Resident remonstrates with the Nizam.

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Chapter II. History. The Ministers. Sir Salar Jung. Resignation. Resident remonstrates with Nizam.

Highness with the performance of the ceremony of investing his Minister and myself with the honour in question. His Highness here broke in with expressions of dissatisfaction with his Minister. I urged how well his Minister had conducted the affairs of his State and preserved the friendship of the two Governments, how afraid he was of His Highness's displeasure, &c. His Highness frequently interrupted with ejaculations of dissatisfaction with Sir Salar Jung, and, hitching himself nearer and nearer to me, said his Minister was too proud, was always threatening to resign when he did not get his own way; that a servant should take orders from his master; and, getting into better humour, and occasionally laughing at his own remarks, asked me if I was not aware how well he had managed his own affairs for some years; it was a ruler's duty, he said, to govern his country, &c. I told him that the cause of the Minister's offer of resignation was the appointment by His Highness of such a man as Lashkar Jung to be the medium of communication between himself and his Minister. Lashkar Jung was not a proper person for such an important office, and, besides, was a notorious enemy of the Minister, through whom business could not be properly conducted. His Highness said Lashkar Jung was his servant (*tabidar*), harped again upon the resignation, and complained also of the city courts of justice, which he said were very bad. I replied that there were no courts at all before Salar Jang established them, and that perfection could

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not be expected at once; that the Minister got the best men he could, and as to the resignation I assured His Highness that it would not again occur if His Highness gave his confidence to his Minister. I then returned to the subject of investiture, when His Highness said he would gladly invest me, and he would do the same to his Minister notwithstanding his displeasure with him. He then went on to say that he wished to see me again in fifteen days or so, and would in the meantime write all he had to say, or send the Amir-i-Kabir to me, and desired I would not decline his visit. I suggested that fifteen days was a long time in the state of affairs, and that another interview in two or three days would be very advantageous; but he alleged that his health would not permit this. He was then about to call for *pán* and *attar*, but checking himself asked if the report was true that I was going into Council. On my replying in the affirmative he observed that Residents do not stay long enough at his Court: 'Why do you go? You know the affairs of this State now, but you would know them much better ten or twelve years hence.' *Pán*, &c., was then brought in and we left.

Resignation.

Resident remonstrates with Nizam.

"The above is a brief account of forty minutes' conversation, but not only was the same subject returned to more than once, but His Highness's frequent interruptions compelled the same thing to be said sometimes twice over.

"Four days after this interview, hearing nothing from His Highness, I wrote to the Minister requesting him to remind His Highness of what he had said at darbar: there had been

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already four days lost, and all delay in settling the important matter in question was detrimental to the welfare of His Highness's State, in which the British Government, the old ally of His Highness, was so deeply interested, and could not tend to promote the regard at present existing between the States. On the 23rd His Highness sent the Amir-i-Kabir to me. I impressed on him the fact that Salar Jung was supported by us for no other reason than that he administered the government in a most efficient manner, and thereby preserved that mutual good feeling between the two States which could not possibly exist if His Highness's affairs were ill administered; that there was no one, as the Amir-i-Kabir well knew, who had the ability and honesty to manage as Salar Jung had done, and even if there happened to be another person who might be so qualified he was untried, whereas Salar Jung had proved his efficiency by twelve years of office; that the Amir-i-Kabir was aware of the misgovernment of former times, which had led to the establishment of the Contingent and the assignment of the Berars, which measures would never have been necessary had the administration been efficient; that under any circumstances the system of administration could not possibly remain in the backward condition of former days—it must keep improving with the progress around it; and that His Highness should not object to the rules and regulations necessary to an improved system of administration. The Amir-i-Kabir said that His Highness was not displeased with

Resignation.

Resident remonstrates with Nizam, and declares the British Government's approval of Minister's policy.

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Salar Jung on account of the new system, &c., but on account of his pride; His Highness could not stand that. His Highness said that Salar Jung was always threatening to resign; he (the Amir-i-Kabir) did not know on what occasion he had done so— only that was known to His Highness and Salar Jung; but it was on this account, and no other, that His Highness was displeased. I admitted that Salar Jung may have acted hurriedly, but His Highness was quite wrong in appointing Lashkar Jung; however, the question now was how to settle the matter amicably. Salar Jung's removal from the office could not be agreeable to the British Government, for it would infallibly cause evils which must disturb the friendship of the States. The misgovernment of former Ministers led to evil results to His Highness, and little affected us in comparison; but the case was different now. We could not look with indifference on disturbances in His Highness's territories, because they would spread to our own, and we should therefore be compelled to interfere strongly to put down such evils; and it was much better for His Highness to have a Minister like Salar Jung, who could manage the country, than to turn him out and have disturbances and their consequences. This remark seemed to strike the Amir-i-Kabir, and from the questions he asked it was apparent that he had not considered the effects of misgovernment now as likely to be viewed by us in any more serious light than formerly. I reminded him of the events of 1857, and the general improvements in our own administration

Resignation.

Resident remonstrates with Nizam.

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Chapter II. History. The Ministers. Sir Salar Jung. Resignation. Resident remonstrates with Nizam.

which afforded reason for the change of view in respect to misgovernment of His Highness's country; and as to Salar Jung, he was very much afraid of His Highness's displeasure and very desirous to please him. He had, for instance, persuaded me to keep the letter I had sent to him for His Highness when the rupture began, for fear of displeasing His Highness, and I then had the letter read to the Amir-i-Kabir. After much talk to the above effect, 'Well,' the Amir-i-Kabir said, 'you have done what you can and I have done what I can; let Salar Jung now see what he can do; why has he not sent a representation *in our Hindustani way?*' I said there was no objection to this provided Salar Jung was not required to promise that he would not do what he thought ought to be done for the good of the country. 'No, no,' said the Amir-i-Kabir, 'he must not say anything of that kind; new rules and regulations are necessary. His Highness does not object to them; let him say nothing about these matters, but write a proper representation.' I said I would advise Salar Jung accordingly, but there was much to be done, the investiture of the Star of India, &c., and I desired the Amir-i-Kabir to impress on His Highness the necessity of finishing the business quickly.

Sir Salar Jung's apology.

"I at once communicated to Salar Jung the suggestion of the Amir-i-Kabir as to a representation in the Hindustani way, which meant, of course, a humble apology for having offended His Highness, couched in flowery language. Salar Jung himself, I saw from his notes to me, was coming to the conclusion

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that such a representation was necessary, and, after what His Highness had himself said, confirmed too by the strong assertion of the Amir-i-Kabir, it was quite clear that His Highness had taken some amount of personal offence at his Minister's tender of resignation, and that until his feelings were appeased there was little hope of reconciliation. I therefore advised the Minister to give the required representation, and he sent it to His Highness through the Vakils.

" On hearing its contents His Highness said he wished that certain clauses should be inserted which he thought necessary to the complete vindication of his dignity. So the Vakils were sent by His Highness to have them inserted and bring back the representation thus altered, and Salar Jung considered he had no help for it but to obey orders.

" Upon the receipt of Salar Jung's representation containing the above conditions, His Highness said he would pass orders on it in four or five days. This delay was too much for me, and I immediately drafted a long letter to His Highness recapitulating late events, and representing in strong terms the certain evil results of his conduct; but before this could be translated and despatched Salar Jung caused a communication to be made to the Amir-i-Kabir, which had the desired effect. This communication was to the purport that the Amir-i-Kabir had himself recommended to the Resident the submission of a representation by Salar Jung to His Highness for the purpose of settling all differences,

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Chapter II. History. The Ministers. Sir Salar Jung's apology.

and had suggested the purport of the representation and that it should be sent without delay; that the Resident had advised Salar Jung to act as the Amir-i-Kabir had suggested; and that His Highness's delay of four or five days would not look well. Moreover, though His Highness's commands with regard to the contents of the representation were quite different from what the Amir-i-Kabir had suggested, still Salar Jung had complied with them; so there was no excuse for delay.

"Immediately after, His Highness sent the Vakils to have an additional condition inserted in the representation to the effect that Salar Jung would not be unfaithful in future. This was very painful to Salar Jung, but he complied, and was summoned to a darbar to be held on the 2nd, which he attended, was received by His Highness, his nazar accepted and his salaams returned."

Termination of the difficulty.

His Highness subsequently invested the Resident and the Minister with the Order of the Star of India, which had been conferred on them, and a fortnight afterwards, during the Ramzan Eed festival, the Nizam received the Minister with marked honour at a public darbar, and presented him with a *khilat* of five pieces valued at half a lakh of rupees, and the reconciliation was then considered perfect.

Sir Richard Temple, who succeeded Sir George Yule as Resident in April 1867, writes ("Men and Events of My Time in India"):—"On my arrival at Haidarabad Sir George Yule

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informed me fully regarding the differences which had arisen between the Nizam and his Minister. My first official business was to transmit to His Highness a letter giving firm but friendly monition on the same subject." The Government of India gave the course pursued by the retiring Resident, Sir George Yule, their warmest support, and, in the letter to His Highness alluded to above, the Government deprecated any attempt to dismiss a Minister who had done so much for the State, and had proved himself in every way worthy of the confidence and support of the Government of India as well as His Highness. The following is a translation of the Nizam's reply, dated 29th April 1867, (after the customary compliments) :—"I have received with exceeding pleasure your Excellency's kind letter, redolent of good-will, in which you observe that you have learnt in correspondence with the Resident the displeasure which I had entertained against my Minister ; that this had caused your Excellency much grief and trouble, because you are anxious for the removal of the differences and ill-feeling that had sprung up between me and my Minister ; that you assured me that the Minister would ever pay me the respect and submission that is incumbent on a faithful servant ; and the whole of which is in concordance with the alliance and friendship subsisting between our two Governments. Indeed, after having examined its friendly contents, I felt satisfied that every intimation which your Excellency had given was only in harmony with the ancient alliance and sincere attachment of our two States

The Nizam's letter to the Government of India.

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Chapter II. History. The Ministers. Sir Salar Jung. The Nizam's letter to the Government of India.

to each other. In reply I assure you that the Minister alluded to is one of the old and favoured servants of this Government. Before the arrival of your kindly communication he had already been promoted, after the fashion of the affection and favour always shown to my servants. Your friendly pen had added that I should repose perfect confidence in, and grant my full support to, my faithful Minister. I assure you that I find him always of a disposition ready to be submissive, subordinate and loyal to me, and that my relations to him will remain those of favour, cordiality, confidence and support."

Thus ended a difficulty which at one time threatened to deprive the Nizam and his State of the services of a faithful and able administrator. From that period until his death, early in 1869, the cordial relationship existing between His Highness and Sir Salar Jung was unbroken.

Attempted assassination of Sir Salar Jung.

Early in 1868 a desperate attempt made on the Minister's life fortunately proved unsuccessful. Mention has already been made of the attempt in 1860. On the present occasion, 27th January 1868, the Minister was proceeding in a sedan chair, styled a *bocha*, to the Ramzan Eed darbar at His Highness's palace. His sedan was surrounded by a number of retainers, and when the procession was passing through one of the narrow streets close to the palace a man in the crowd fired two pistol-shots in rapid succession. The first shot mortally wounded one of the Minister's attendants, the second grazed Sir Salar's turban, glanced off the woodwork of the chair, and wounded

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another attendant. The assassin was secured at once, and would have been cut to pieces by the crowd, but the Minister interfered and bade them make him a prisoner and convey him to his palace. After the confusion had subsided Sir Salar Jung proceeded to His Highness's palace, and occupied his usual position at the darbar. The Nizam, to whom news of the attempt on his Minister's life had been conveyed before his arrival, warmly congratulated Sir Salar on his escape. The man was subsequently handed over to the Kotwal of the city, and after a patient investigation was sentenced to suffer death by decapitation, the usual form of capital punishment at Haidarabad, except in the case of Arab malefactors, who are shot to death by a firing party of their own tribe. The Minister endeavoured to procure a commutation of the sentence to imprisonment, but the Nizam would not listen to any recommendation of mercy, and the execution took place on the 21st of February.

A fortnight after the attempted assassination His Highness issued a proclamation forbidding the carrying of arms in the city by persons out of employment, the man who had made the attempt on the Minister's life being one of that class. It was also intimated that all those who maintained armed retainers would be held responsible for their conduct; armed followers were only to wear weapons when in actual attendance on their masters.

The Co-Regency.

On the death of His Highness Afzulu-d-Daula in February 1869 a Co-Regency consisting of the Minister and Nawab

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Chapter II. History. The Ministers. Sir Salar Jung.

Shamsu-l-Umara was established. Particulars of the new Government are given in the chapter on administration.

The Minister's visit to Aurangabad & Khangaum.

In 1870 the Minister was able for the first time in his life to leave Haidarabad for a brief visit to Aurangabad. During the lifetime of the late Nizam His Highness had always objected to his Minister leaving the capital. As a former Resident had remarked, if the Minister "wished to give a social entertainment in his summer-house outside the city, or attend a parade of British troops, or have an interview with the Resident, he must ask leave." A Regency having been established on the death of His Highness Afzulu-d-Daula, the Minister was now free to visit portions of the Dominions which he had never seen, as well as Bombay and other places. Accordingly, in February of that year, Sir Salar Jung, accompanied by the Resident and a small suite, travelled by road to Kulbarga and thence by rail to Bombay, where they remained for several days visiting all the sights of the great western capital. The Governor, Sir Seymour FitzGerald, did all that lay in his power to render the stay of his visitors comfortable and profitable to themselves. From Bombay Sir Salar went to Aurangabad, a place endeared to him by old ancestral associations; after a brief stay at Aurangabad the Minister went on to Khangaum, where he was met by the late Lord Mayo. During the festivities that ensued the Governor-General expressed his high sense of Sir Salar's integrity and administrative abilities, and referred especially to the part he had taken in obtaining the consent of the late

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Nizam to the construction of the railway then in progress between Haidarabad and Kulburga.

The Minister subsequently visited Calcutta as the guest of the Viceroy, where he met with a very cordial reception from all classes. On the 5th of January 1871, Sir Salar was invested with the insignia of a Knight Grand Commander of the Star of India by the Resident at Haidarabad.

In November 1872 the Minister paid a second visit to Bombay to attend the grand darbar held by Lord Northbrook in that year. After the conclusion of the darbar festivities he went to Aurangabad to prepare for the reception of the Viceroy and his staff, who were to visit the caves of Ellora. In 1875 the Minister paid another visit to Calcutta, returning to Haidarabad in January of the same year.

Reception of the Prince of Wales.

In November 1875 Sir Salar Jung and a deputation of Haidarabad nobles proceeded to Bombay, to represent the young Nizam at the reception of the Prince of Wales. It was at first intended that His Highness should visit Bombay, but, as his medical advisers considered that the journey would be attended with great risk to his health, the idea was abandoned. Visits and presents were exchanged between His Royal Highness and the Minister. The personal presents made by the Prince to Sir Salar consisted of a sword with a silver scabbard, the belt studded with jewels, a massive gold ring, a large gold medal with a medallion of the Prince on one side, and on the other three ostrich feathers, and the

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Prince's motto beneath them, and three large books bound in red morocco. The presents given to the Minister for His Highness the Nizam were a finely-wrought silver flagon of the time of the Duke of Marlborough, a large gold medal attached to a broad blue ribbon, a massive gold ring, three finely-finished rifles, and four books in red morocco with the Prince's monogram on the cover of each.

Visit to Calcutta.

In January 1876 the Minister again visited Calcutta to attend a Chapter of the Star of India. In the same month the Duke of Sutherland, one of the noblemen attached to the suite of the Prince, visited Haidarabad, and when leaving pressed Sir Salar Jung to visit England as his guest; most of the other members of the Prince's staff, including Lord Suffield and Mr. Knollys, had already paid a flying visit to Haidarabad, and shared Sir Salar Jung's hospitality.

Visit to England.

The visit to England was paid in April of the same year. His Excellency Lord Lytton, who had succeeded Lord Northbrook as Viceroy, landed in Bombay on the 7th of April, and the Minister and his suite were present at his reception at the dockyard. The next day Sir Salar Jung sailed for Europe.

Sir Salar Jung's visit to Europe.

After visiting the king of Italy and the Pope at Rome, Sir Salar Jung reached Paris on the 13th of May. On the very evening of his arrival at the French capital, the Minister met with an accident by slipping on the stairs of the Grand Hôtel, which resulted in a fractured thighbone. This unfortunate occurrence delayed him for nearly three weeks, as it was not

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until the 1st of June that he reached England. During his stay of two months in the country he met with the most cordial reception from all classes. He had the honour of being presented to Her Majesty the Queen, entertainments were given in his honour by the Prince and Princess of Wales and many of the nobility. Oxford made him a D.C.L. and the Corporation of London presented him with the Freedom of the City. Addresses from various public bodies were presented to him. His reception in fact was of a kind hitherto never accorded to any Indian visitor, and was highly gratifying to the Minister, whose accident was the only drawback to his complete enjoyment. An interesting description of the festivities in his honour and the addresses presented to him, and his replies, have been published in Maulvi Syed Hossain Bilgrami's Memoir of His Excellency, to which reference may be made for additional particulars. The Minister returned to Haidarabad from his English tour on the 25th of August 1876. In December 1876, His Highness the Nizam left for Delhi to be present at the Imperial Proclamation on the 1st of January 1877, and Sir Salar Jung and a large suite of Haidarabad nobles went in attendance upon the young Prince.

Sir Salar Jung's visit to Europe.

The Delhi Assemblage.

On the death of the Co-Regent Nawab Shamsu-l-Umara in 1877, he was succeeded in his titles as well as in the position he occupied in the Government of the State by his half-brother Nawab Vikaru-l-Umara. In 1880 the Minister proceeded to Aurangabad, where he met the Resident, Sir Richard Meade,

The New Co-Regent.

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Chapter II. History. The Ministers. The New Co-Regency.

and a pleasant week was spent in visits to Daulatabad, Raoza and Ellora. In December 1881 the Co-Regent Nawab Shamsu-l-Umara died, and as no successor was appointed, Sir Salar remained sole Regent and Administrator.

Visit to Simla.

In the hot weather of 1882 the Minister paid a brief visit to Simla, to discuss certain proposed administrative reforms in the Haidarabad State with the Viceroy, and also to arrange about His Highness the Nizam's visit to England in the present year. This was His Excellency's first visit to the summer head-quarters of the Government of India. Although his stay was a brief one, not exceeding eight days, he left behind him that pleasant impression which he never failed to create in the minds of all who came in contact with him. From the Viceroy and Lady Ripon downwards, all were delighted with his sincerity and that charm of manner which was peculiarly his own. He left Simla having made a host of new friends.

The Nizam's Tour.

In January of the present year, His Highness the Nizam, accompanied by His Excellency and a suite of nobles, set out on a visit to Aurangabad. Raichur and Kulbarga, both cities of historical renown, were first visited, and a brief stay made at each, after which the party proceeded to Aurangabad viâ Ahmednagar, returning to the capital towards the end of January. While on tour the Minister was at considerable pains to give His Highness as much information as possible regarding the revenue and general administration of the State, and at each place visited the officials were invited to explain in detail

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to the young Prince the working of the Departments under their control.

The Nizam's Tour.

After returning to the capital, the Minister was occupied in making arrangements for the forthcoming tour of His Highness to Europe. It had been arranged that the Nizam should leave Bombay on the 6th April, spending some weeks on the Continent, and arriving in England about the 20th of May. Preparations for the tour were going forward, lists of the nobles and others who were to form His Highness's suite had been prepared, passages per P. and O. steamer *Hydaspes* were about to be engaged, and there seemed every prospect of a pleasant holiday in Europe and England for His Highness and his guardian, when the event happened which plunged all Haidarabad into the deepest sorrow.

Sir Salar Jung's illness.

On the 5th of February Duke John of Mecklenburg Schwerin arrived at the Residency on a brief visit, and Sir Salar, with the generous hospitality for which he was so wellknown, made arrangements to show him all the sights of Haidarabad, winding up with a grand banquet in his honour. The latter, however, had to be curtailed owing to the death of the Begam of Nawab Shamsu-l-Umara, a daughter of his late Highness Afzulu-d-Daula. The party was restricted to sixty, and was to have taken place on the night of February 8th. On the evening of the day previous the Minister and his guest visited Mir Alam Tank, where they and a party of ladies and gentlemen, who had been invited to meet the Duke, spent a pleasant hour in sailing

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Sir Salar Jung's illness.

about the lovely lake. Sir Salar returned to his palace, and after dinner, as was his wont, worked till nearly midnight, and then retired to rest. At about two in the morning he was seized with an illness, which his medical attendants pronounced to be cholera. His condition at first was not such as to excite much alarm, and his sons, after visiting him early in the morning, went out to his villa at Sarur Nagar, where the Duke was to meet them to take part in a panther hunt.

By eight or nine o'clock on the morning of the 8th His Excellency's condition was much worse. He bore his sufferings with great patience, and did not appear to think that his illness was of a very dangerous character, as for some time he declined to postpone the dinner party which was to take place that evening, saying that his sons would be there if he had not recovered sufficiently to receive his guests in person. As the day wore on, however, it became evident that his recovery was doubtful. His weakness increased, and his voice sunk almost to a whisper. In the afternoon the Residency Surgeon was sent by the Resident to see him, and remained till the last. Mr. Jones also drove to the palace as soon as he heard of the Minister's serious illness, but did not see His Excellency, as it was feared an interview might be attended with bad results to him.

In the afternoon, when the fact of the Minister's danger first became generally known, the courtyard in front of the palace was blocked up with the carriages of those who came to make inquiries. Hundreds of the humbler classes came on foot and

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hung about the entrances, asking with anxious faces if it was really true that the Nawab Sahib, as he was always called, was seriously ill. The passages leading to the room in which he lay were crowded with State officials, who eagerly scanned the physician's face each time he came from the room to report the changes of his condition. By five o'clock in the evening all hope of his recovery was abandoned, and at twenty-five minutes past seven he breathed his last.

Sir Salar Jung's illness.

His death on the 8th Feb.

The news that the great Minister was no more was at first received by those assembled in the courtyard and outside the palace with incredulity, but when the sight of the weeping relations, friends and attendants forced the melancholy truth upon them, there rose one great cry of sorrow from all, and gradually a deep silence, broken only by the sobs of those who wept, stole over the palace and its surroundings. As the news spread through the city, men and women mourned as for the loss of a dear relation, for to many of them he had filled the place of one. His Highness the Nizam, when told of the fatal termination of the Minister's illness, burst into tears, refusing to be comforted. Those who visited the city that night describe it as wearing the appearance of a city of the dead. There was no life, no noise, no bustle in the streets. But few people were about, and those that were looked like men stricken with some sudden and most terrible calamity. All that night and for days after Haidarabad was clothed in sorrow, such as it had never known before, for the death of him who had been

Great sorrow of all classes.

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Chapter II. History. The Ministers. Great sorrow of all classes.

the guiding star of the fortunes of the State for nearly a third of a century. In the morning the sullen boom of the minute guns from the British Cantonments at Sikanderabad and Bolaram announced the melancholy news there.

Funeral of Sir Salar Jung.

The funeral started from the palace at about nine o'clock on the morning of the 9th, and as the melancholy procession proceeded slowly through the streets, the immense crowds of sobbing and wailing people proved how deep was the affection of all for him. At the casements above, the women beat their bosoms and uttered shrill cries of sorrow, below in the procession rugged-featured Arabs, Rohillas, Pathans and others who had known his bounty wept bitterly for their benefactor, and around all was a sobbing, surging crowd. His Highness, who was visibly affected, also witnessed the passage of the procession. As the funeral passed slowly through the streets, headed by elephants from which money and cakes were distributed to the poor, it was joined by thousands, and by the time the Daira Mir Momin, the burial ground of the family, was reached, it was considerably over a mile in length. Everybody was on foot, and many were bare-headed. The cemetery was reached at half-past ten o'clock, at which hour the minute guns from Chadarghat began to peal forth. As the body was laid in the grave there was a fresh outbreak of sorrow from the vast crowd assembled in the cemetery and the roads leading to it. The troops present fired three volleys of musketry over the open grave, and the great assembly then slowly melted away.

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On the third day after the burial the members of the deceased Minister's family as well as great numbers of the city people visited the grave for the performance of certain ceremonies, and also to place flowers and wreaths upon it. So anxious however, were the people to possess some memento of him they had lost, that on the day after the ceremony not a flower was left, many even took small pinches of earth from the grave to treasure up as a remembrance of him whom they should see no more, or to use as a charm to heal the sick. Vast crowds still continue to visit his resting-place morning and evening, prayers are offered, and even petitions are placed on his tomb; by some it is believed he is not dead, and many other touching instances might be cited of the great affection borne towards him by all classes.

Funeral of Sir Salar Jung.

On the day after the funeral the Resident paid visits of condolence to His Highness and Sir Salar's sons. On the 12th of February the Nawabs Mir Liak Ali and Saadut Ali attended a Durbar at the Nizam's Palace for the purpose of being presented with a mourning Khillat by His Highness. The young Prince's sorrow was so great that he quite broke down while placing the white shawls on their shoulders.

Telegrams, letters and addresses of condolence poured into Haidarabad for the sons of the deceased Minister from all parts of India and also England. His Excellency the Viceroy telegraphed a message from the Queen expressive of Her Majesty's grief at the intelligence, and also added an expression of his own sympathy. Telegrams of a similar nature

Messages of Condolence.

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Chapter II. History. The Ministers. Death of Sir Salar Jung.

were received from the Secretary of State, the Duke of Sutherland, Sir Steuart Bayley, Maharajah Holkar (the town of Indore was in mourning for three days), and many others.

Messages of Condolence.

The news of Sir Salar's demise was published by the Government of India in the following Government Gazette Extraordinary, edged with a deep black border :—"With a feeling of deep regret the Governor-General in Council announces the death on the evening of the 8th instant from cholera of His Excellency Nawab Sir Salar Jung, G.C.S.I., Regent and Minister of the Haidarabad State. By this unhappy event the British Government has lost an experienced and enlightened friend; His Highness the Nizam a wise and faithful servant; and the Indian community one of its most distinguished representatives." The following quotation, from a letter written by the Resident to the Government of India immediately after the Minister's death, shows how deeply his loss was felt by all classes :—

The Resident's letter.

"I do not know how to express the concern and sorrow which Sir Salar Jung's death has caused to every one here. At present the sense of personal bereavement seems to outweigh the feeling of public loss. Every British officer who has had the honour of his acquaintance feels his death as he would that of a friend of many years. Those who had the pleasure to serve under him will mourn the kindest, the most considerate of masters. The British Government will lament the death of one whose loyalty and attachment to it, based as they were

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on an intelligent appreciation of the true interests of the Haidarabad State, were only second to his loyalty and attachment to his own Sovereign. Most of all His Highness, for whom Sir Salar Jung had so laboured, must grieve his loss. No master had ever a more devoted servant. It seems so hard that he should have passed away before he could see the Sovereign whose interests he had so striven for on the throne."

The public offices, throughout the Dominions, were closed for three days, and the following Special Gazette was issued in Persian :—

The Haidarabad Government Gazette.

"The Government of His Highness the Nizam announces with the deepest regret the death of Nawab Mukhtaru-l-Mulk Sir Salar Jung Bahadur, G.C.S.I., which sad event took place at 7-30 p.m. on Thursday the 29th Rabiu-l-Awul 1300, at the age of 56 years, His Excellency having been born in 1244 Hijree. Out of respect to the memory of the deceased nobleman, whose generosity, courage, justice, charity, kindness and modesty were known to all, whose faithfulness and attachment to his Sovereign were unequalled, who was ever willing to sacrifice self for the well-being of his country and his fellow-subjects, and who was conspicuous for his loyalty to both the British Government and that of His Highness, it is hereby directed that all public offices at Haidarabad shall be closed for a period of three days, from Saturday the 1st to Monday the 3rd. The offices in each District are to be closed for a similar period as soon as the mournful intelligence is received.

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Death of Sir Salar Jung.

The Haidarabad Government Gazette.

"2. Whereas the arrangements for the administration of the Haidarabad State during His Highness's minority, laid down in a letter from the Government of India dated 9th January 1882, and approved by the Secretary of State in his despatch dated 10th February of the same year, have been brought to an end by the lamentable death of the late Madaru-l-Maham, and whereas it is expedient that, until such time as arrangements for the conduct of the Government during the remaining period of His Highness's minority shall be matured, the work of administration should be carried on by some experienced officer of high rank in the State, it has been arranged in communication with the Resident, and with the sanction of His Excellency the Viceroy and Governor-General in Council, that Raja Rai Rayan Raja Narrayen Pershad Nirhandar Bahadur, Peshkar of the Haidarabad State, shall (without prejudice to the claims of any of the nobles of the State to be included in the arrangement about to be made for the conduct of the Government) temporarily take charge of the duties of the State, and carry on the administration in the manner in which it was carried on by the late Nawab Mukhtaru-l-Mulk. The said Raja will, during such time as the temporary arrangement hereby announced lasts, freely avail himself of the advice of the great nobles of the State, who have promised to lend him their support.

"3. All the Secretaries to Government in the various Departments will discharge their duties under the orders of the

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Peshkar, and their memos. (*rubkars*) will have the words 'By order of Government' written upon them.

"4. All the Government officials at head-quarters, as well as those in the districts, are hereby called upon to carry on their work as usual, and to discharge their duties towards the State to the utmost of their ability and with zeal and loyalty.

"5. The Government feel sure that all officials, Jemadars and other servants of the State will do their best to carry on their share in the general work in such a manner that there may be no cause for complaint, and will so explain matters as to prevent the public in general and the subordinate officials from feeling disheartened or alarmed."

In addition to the messages and expressions of sympathy alluded to above, the whole of the Haidarabad nobles and all the upper classes paid visits of condolence to the deceased statesman's sons, and strove by every means in their power to soften the great calamity. Slight differences were forgotten in the general sorrow, and all united in paying tribute to the memory of one who during his lifetime was beloved by all. A movement to perpetuate his memory was spontaneously set on foot by the members of the Shamsu-l-Umara family, and at a meeting held in the city on March 30th it was decided to carry out this object by the erection of a suitable memorial. It is proposed that the latter should take the form of a water supply for the city, and that any surplus which may remain should be spent on education. Upwards of a lakh

Proposed memorial to Sir Salar Jung.

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Chapter II. History. The Ministers.

of rupees has already been subscribed. A public meeting for the same purpose, presided over by the Resident, was held on the 12th March. Mr. Jones paid the following tribute to Sir Salar's memory :—

Proposed memorial to Sir Salar Jung.

The Resident's tribute to Sir Salar Jung's character.

"On the public career of the late Regent there is but little necessity for me or for any one of us to dwell long. His fame has transcended the limits of Haidarabad. Proofs of his high capacity and energy are all around us. His name has been inscribed on the rolls of India's great men. His resting-place will long be sacred to the people of this State. To him we may with slight alteration venture to apply the magnificent saying of antiquity—'Of illustrious men the whole land is the tomb.' The Haidarabad State is in a very real sense the tomb of its great Minister. We have met together to do honour to the memory of the friend as well as the statesman. Those of us who are Englishmen mourn for one who, while true to his religion and country, and ever feeling that his first duty was to his own Sovereign, was for thirty years the loyal friend, and often the trusted adviser of the Government of Her Majesty the Queen-Empress, gave us his entire and devoted support at the time of danger, and has extended to us personally a thousand kindnesses. There is not a person in this room who could not recount some story illustrating his kindness of heart and immense courtesy. Himself of noble origin, he has set an example to Haidarabad which has done much to make society here something quite different to what it is anywhere else in India.

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He was emphatically, and in the best sense, and not merely by his official rank, the foremost gentleman in the place. His hospitality and liberality were, as we all know, unbounded. And equally remarkable was his liberality of thought. In no place in India are benevolent institutions of all creeds and denominations aided so largely and with such catholic impartiality. The great public services of the deceased Minister would take me too long to recount, and there are many here better able to describe his many-sided but altogether attractive personal character. I will only say that I shall always consider it an honour and privilege to have been associated with him in the conduct of public affairs."

The Resident's tribute to Sir Salar Jung's character.

The time has not yet arrived for a critical estimate of the character and work of the great statesman Haidarabad has lost, but one of the compilers of this work, who had the privilege of serving under him for many years, and of being constantly in his society both in private and public life, cannot allow the opportunity to pass without a few brief remarks on this subject. Nothing with him was ever hurried; no reform, however important, was carried out in hot haste. Railway speed did not suit his temperament, he preferred the slower movement of the old-world vehicles. His policy in theory as well as in practice may be described as having been one of a "wise and wary conservatism" in a sense almost convertible with "wise and wary liberalism." His abhorrence of extreme measures and revolutionary schemes was intense; and yet no man was less tenacious of old systems

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Chapter II. History. The Ministers. Sir Salar Jung's character.

and exploded principles when he had once satisfied himself of their inefficacy. He advocated and religiously carried into practice a system of government by compromise and conciliation, which he carried almost to an extreme. One great advantage of this, however, was that every amelioration seemed to come of itself, and did not jar on the senses of the people as an innovation. Perhaps of all modern statesmen he made the greatest allowance in his calculations for the prejudices, religious and social, of those whom he governed. He never forced a reform down the throats of his people. He was often accused of undue leniency, but it may perhaps be explained as much by a reference to this peculiarity in his policy as by considering the native kindness of his disposition.

In his personal relations he was eminently just, humane, and truthful. Perhaps few natives had a greater contempt for flatterers, and the tribe of parasites that finds food in many Oriental courts had no place in his establishments. Towards his relatives and friends he was affectionate in the extreme, and kind and considerate towards his subordinates. By taking a friendly interest in their private affairs, and by extending to them his sympathy and assisting them in their emergencies in every legitimate way in his power, he succeeded in attaching them to his person in a manner that has few precedents in any part of India. Of him it may truly be said that he endeavoured to give every man not only his due, but always much more than his due. He was extremely sensitive as regards the

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honour of his word, and people have sometimes taken advantage of this trait of character by straining a careless expression to serve their own object. He very seldom, however, pledged his word, and in this respect was habitually on his guard.

His intellectual peculiarities were a wonderfully retentive memory and a highly subtile and comprehensive understanding.

He seemed to be able to analyse an argument or a character with equal ease. He possessed a shrewd knowledge of men and manners, and made use of it with almost unerring accuracy. His conversation was easy and sensible, and he was able to enjoy a good joke as well as any other man. He had a quiet humour of his own, which gave him a quick apprehension of congruities and incongruities of character; but he never indulged in ridicule, for which such a knowledge placed in his hands most powerful instruments. He was moderately fond of poetry and pictures, and also of music, though he used often to remark that he could never scan a line or distinguish a note. Long acquaintance with him established the idea that he would have been a great mathematician if that had been the field of his choice. He was fond of history, but was fonder still of any study leading to practical results connected with statecraft. He had no time, however, to spare for reading, being occupied in actual work from early morning till eleven o'clock at night. He transacted business through Secretaries, and centralisation was the great distinguishing feature of his administration.

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Chapter II. History. The Ministers. Sir Salar Jung. His religious belief.

The Minister's family belongs to the Shiah persuasion, as do many of the oldest nobility of Haidarabad. But personally Sir Salar Jung was perfectly free from all sectarianism, and was a thorough liberal with respect to religion. He did not omit, however, any of the more binding injunctions of his religion, and it was very seldom that he neglected his daily prayers or the fasts prescribed to be observed in the month of Ramazan. He was fond of society, and nothing gave him greater pleasure than to have a few English friends to meet him at the breakfast or dinner table and share his hospitality.

His family.

He has left two daughters, and two sons, Mir Liak Ali Khan the elder, his father's successor, and Mir Saadat Ali Khan. The daughters have both been educated by a French governess, and are proficient in both Persian and English. Sir Salar's was the first instance in India of a Moslem noble getting his daughters brought up in European style. The sons were for some years taught by a private tutor until they commenced to attend the Nobles' School established in Chadarghat by the Minister a few years ago. They continued to be pupils of the institution until their departure for England last year. They are both accomplished and well-bred young men, and made a most favourable impression amongst their father's numerous English friends during their visit. The younger son, Saadat Ali, is a companion to His Highness the Nizam, and, until recently, still pursued his studies with the Prince.

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A few days after the death of Sir Salar Jung, the Hon'ble Sir Steuart Bayley, a former Resident, was deputed by the Governor-General to Haidarabad for the purpose of arranging a new form of administration in consultation with the Resident. Particulars of the new Government are given in the chapter on Administration. It will suffice to state here that under the new arrangements Rajah Naraindhar Pershad Bahadur, the Peshkar, and Nawab Mir Liak Ali Khan Bahadur, Sir Salar Jung's eldest son, have been appointed joint administrators; and a Council of Regency, of which H. H. the Nizam is President, has also been established.

THE HOUSE OF SHAMSU-L-UMARA.

The family of Shamsu-l-Umara, the chief of the noble families in the city of Haidarabad, are descended from Shaik Farid, surnamed "Shakarganj" (literally, "store of sugar"). The native place of his ancestors was Hirpur, a town situated in the Circar of Khairabad, in the province of Oudh; but they subsequently removed to Shekhabad, near Agra. His grandfather with a similar name was a commander in the Mogul army, and occupied the post of Sadarat of the Taluka of Shekhabad during the reign of Aurungzeb. Shaikh Abul Khair Khan Bahadur, the son of the last, held a Mansab and lived at Shadiabad Mandu, in the province of Malwa, during the reign of Aurungzeb. When Nizamu-l-Mulk arrived in Malwa, he was introduced to him, and he soon began to take part in almost all Nizamu-l-Mulk's councils and meetings. He was honoured

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Chapter II. History. The Shamsu-l-Umara family.

with a command of two thousand horse and five hundred foot, the title of Khan, and the grant of jaghir. On Nizamu-l-Mulk's arrival in the Dekhan, he was made Naib of the Subah of Malwa and Foujdar of Mandu; and shortly after was promoted to the command of four thousand foot and two thousand horse, and received the title of "Bahadur" and a kettledrum. In 1745 he was despatched in command of some troops against Babu Naik, a Mahratta chieftain, whom he defeated and captured a great part of his baggage. He was subsequently made Foujdar of Baglana and afterwards Naib to the Subedar of Khandesh. During the reign of Nasir Jung he received the title of Shamsher Bahadur and obtained the post of Naib Subah of Aurangabad. During the reign of Nizam Salabat Jung he was given the command of five thousand foot and four thousand horse, besides the gift of a palankeen and fresh titles of distinction. He died in 1752, and was buried in the city of Burhanpur. Two sons were born to him; one named Abul-Barkat Khan Bahadur, who died in his youth, and the other Abul Fateh Khan Bahadur Shamsu-l-Mulk. He had received a mansab and the title of Khan in the lifetime of his father.

When Nizam Ali visited Burhanpur, Abul Fateh Khan was introduced to him, and he then received the title of Abul Khair Khan Tegh Jung. He rapidly rose in favour with His Highness. After the assassination of Ruknu-d-Daula, the Prime Minister of the State, he was promoted in mansab to the command of five thousand foot and three thousand horse, and received the

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gifts of a flag, a drum and palankeen with fringes, and obtained the title of Shamsu-d-Daula. His great integrity won for him the confidence of his master, who intrusted him with most of the important business of the State. Although His Highness frequently desired to make him his Minister, he always declined the offer, saying that he was more suited for a military than a political career.

Tegh Jung continued to rise in favour with His Highness, who eventually appointed him to the command of ten thousand horse of the Paigah or body-guard and four thousand horse of the regular forces.

In 1777 large tracts of country situated in the provinces of Bidar, Haidarabad and Bijapur were alienated to him in jaghir. These jaghirs yielded a revenue estimated at 52 lakhs of rupees. The titles of Shamsu-l-Mulk and Shamsu-l-Umara were also conferred on him about this time. Shamsu-l-Umara always had a seat in the private hall of audience, while his great vassals and friends had free access to His Highness, and were much trusted.

Tegh Jung was a man of great courage and stature; the armour worn by him is still to be seen at the family palace. He died in 1786, and was buried near the city of Haidarabad close to the tomb of Syed Husen Barhana.

His Highness Nizam Ali Khan conferred all the titles, mansabs and jaghirs that had been held by the deceased nobleman on his son, Mahomed Fakhru-d-Din Khan, who was then a minor.

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Chapter II. History. The Shumsu-l-Umara family.

This noble was twice married, his second wife being a princess of the royal house. The favours bestowed upon him by their Highnesses Nizam Ali Khan and Sikandar Jah were continued by His Highness Nasiru-d-Daula, who bestowed upon him the title of Amir-i-Kabir. He was a very intelligent nobleman, and had a great taste for scientific studies, his aptitude for mathematics, mechanics and architecture being most marked. The principal works which he compiled are Shamsu-l-Hindsa, Sitta-i-Shamsia, a treatise on the globe, geography, chemistry, &c. He translated several scientific works from English and other European languages into Persian and Urdu. His palace contained a large variety of all descriptions of scientific apparatus purchased in England and on the Continent at considerable cost. The Nawab not only prided himself upon the extent and uniqueness of his collection, but was able to understand and use scientifically almost every instrument in it.

Five sons were born to this Shamsu-l-Umara, of whom three died before their father; the names of these three were:—(1) Mahammed Faridu-d-Din Khan Bahadur, (2) Sultanu-d-Din Khan Bashiru-l-Mulk Bahadur, who espoused a daughter of H. H. Sikandar Jah, and (3) Badru-d-Din Khan Muazzamu-d-Daula Muazzamu-l-Mulk Bahadur. This third son inherited his father's taste for scientific and literary studies.

The two surviving sons were named Nawab Mahomed Rafiu-d-Din Khan Bahadur and Nawab Rashidu-d-Din Khan

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Bahadur. On the death of Nawab Shamsu-l-Umara in 1853 he was succeeded by his eldest surviving son, Rafiu-d-Din Khan. When Shamsu-l-Umara the third died in 1877, he left no direct issue, and the family titles went to his half-brother, Nawab Rashidu-d-Din Khan, and the estates to the two sons of Sultanu-d-Din Khan, Bashiru-l-Mulk, whom the late nobleman had adopted. Nawab Rashidu-d-Din Khan died in 1881, and was succeeded by his eldest son, Nawab Khurshid Jah, who is married to a daughter of the late Nizam, H. H. Afzulu-d-Daula, and is now Shamsu-l-Umara the fifth, his brother Nawab Ikbalu-d-Daula having had the family title of Vikaru-l-Umara conferred upon him. Another branch of the family is that represented by Nawab Bashiru-d-Daula, who is married to a daughter of the late Nizam, and is descended from Sultanu-d-Din Khan, Bashiru-l-Mulk, the second son of Shamsu-l-Umara the second. Nawab Bashiru-l-Mulk had another son, Mutashamu-d-Daula, who died in 1880. On the death of the late Amir-i-Kabir the Paigah or Service Troops of Nawab Vaziu-d-Din Khan (the son of Nawab Bashiru-l-Mulk and the father of Nawab Bashiru-d-Daula) were divided by His Highness's Government, with the concurrence and sanction of the Government of India, into three equal portions, one of which was given to Nawab Bashiru-d-Daula, and the remainder to the two sons of the late Nawab. All the rest of the property of which the late Nawab Rashidu-d-Din Khan died possessed was confirmed to Nawab Bashiru-d-Daula.

Nawab Bashiru-d-Daula Bahadur.

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Chapter II. History. Tributary Chiefs.

In a few of the central districts and towards the south-eastern border some tributary Rajahs hold possession of small tracts of country. They pay tribute to His Highness the Nizam, and are allowed to administer their territories without any interference from the Haidarabad Government, so long as their annual *peshkash* is paid regularly. The sums paid by these chiefs vary from Rs. 25,000 to one and a half lakhs of rupees, and the total amount of the State income derived from this source is five lakhs of rupees per annum. Until 1857 the most important of these tributary chiefs was the Beydar Rajah of Shorapur, whose ancestors were powerful chiefs three centuries since. Owing, however, to the behaviour of the Rajah during the Mutiny, the State was deprived of its independence, and now forms one of the administrative divisions of His Highness's territory. (See Shorapur.) The most important of the tributary chiefs at the present time are the Rajahs of Annagundi, who is a descendant of the great Vizyanagar Rajahs (*vide* Annagundi in the chapter on "Places of Interest"), Gudwal, Wunparti, Amarkunta, Gopalpet, and Javalgiri. The majority of these chiefs can trace their descent back for many generations. Under the Warangal and Vizyanagar Rajahs some of their ancestors were powerful chiefs, governing large tracts of country and maintaining large bands of armed men. The Gudwal Rajah, who pays the highest amount of tribute to His Highness's Government, has an income

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of about four lakhs of rupees per annum. Under the Vizyanagar Kings, the Poligar of Gudwal, as the Rajah was styled in those days, was a powerful chief, but after the subjugation of the country, first by the Bahmini Kings and subsequently by the rulers of Bijapur and Golkonda, the family lost much of its influence. Towards the middle of the seventeenth century, when the Bijapur power became feeble, the Poligar, who was able to command the services of a considerable body of armed men, began to assert his independence. In this he was encouraged by the Emperor Aurungzeb, who was at that period actively engaged in stirring up rebellion and disaffection amongst the feudatories of Bijapur. From the Emperor the Poligar obtained a *sanad* of royalty, which his descendants still retain. After the Poligar's rebellion, a small force from Bijapur, which was sent to attack his fort of Darrur, was defeated, and its colours captured. The standard, which consists of a green ground studded with golden hands, still forms one of the proudest possessions of the Rajah. The chief at one period levied tribute from the Karnul State ; but that of course ceased with its cession to the British eighty years since. Meadows Taylor mentions that in 1844, during a time of some excitement, the young Rajah of Gudwal and his father and brother were shot in open durbar, and their bodies cast out of the town. Gudwal, the capital of the State, stands in latitude 16° 14′ 15″ and in longitude 77° 51′ 38″. The fort, which is oblong, is faced with uncemented stones, and is

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Chapter II. History. Tributary Chiefs.

surrounded by a ditch. The citadel contains the Rajah's residence and the dwelling-houses of some of the wealthier of the population. The inhabitants number ten or twelve thousand. The chief manufactures are fine cloths and muslins, gold thread, and gold and silk embroidery.

The Zemindari of the Rajah of Wunparti is about forty-five miles N. E. of Raichur. The capital of the State, which bears the same name, is a flourishing place having a considerable trade with neighbouring towns. The soil of the Zemindari is fertile and well irrigated. The highroad from Haidarabad to Guti, in the Karnul district, passes close to the town. Five miles N.E. of Wunparti is situated Gopalpet, the chief town of the Zemindari bearing the same name. This too is a good-sized town, having a fair trade with the neighbourhood. The ancestors of both the Rajahs or Zemindars of the two last-mentioned States were originally servants and revenue collectors of the former Hindu rulers of the country. Most of the chiefs mentioned above met His Highness the Nizam at Raichur during his recent visit to that portion of his Dominions.

THE SUBSIDIARY FORCE.

Chapter II. History. The Haidarabad Subsidiary Force.

This force, the head-quarters of which are at Sikandarabad, a military cantonment six miles north of Haidarabad, first came into existence under the treaty made with His Highness Nizam Ali Khan in 1766. In that year a treaty was concluded, by which, on condition of a grant of the Circars, the British Government agree to furnish the Nizam with a Subsidiary Force when

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required, and to pay nine lakhs of rupees (£90,000) a year when the assistance of their troops was not required. The Nizam on his part engaged to assist the British with his troops. There were other stipulations; and among them one reserving the life-right of Basalat Jung in one of the Circars, subject to his good behaviour. In 1768 a new treaty was made, by the sixth Article of which the East India Company and the Nawab of the Karnatik (who was a party to the treaty) were to be always ready to send two battalions of Sepoys and six pieces of Artillery manned by Europeans whenever the Nizam should require them, and the situation of affairs would allow of such assistance being rendered, the Nizam paying the expense during the time such force should be employed in this service. In 1782 Basalat Jung died; and the Company received possession of the Circar held by him in 1788. The peshkash, or payment to be made to the Nizam on account of the Circars, had fallen into arrear, and was adjusted at the same period. The Governor-General, Lord Cornwallis, in 1789, addressed a letter to the Nizam, explaining and interpreting the treaty of 1768, but declining to enter into any new treaty, as had been suggested. This letter was subsequently declared, by a resolution of the House of Commons, to have the full force of a treaty executed in due form. In it the Governor-General agreed that the force stipulated for in the sixth Article of the treaty of 1768 should be granted whenever applied for, provided it was not to be employed against any

Treaty of 1768.

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Chapter II. History. The Haidarabad Subsidiary Force. Removal in 1795.

power in alliance with the Company. In 1795, as mentioned above, H. H. Nizam Ali Khan insisted upon the removal of the Subsidiary Force from Haidarabad, but since the disbandment of the French troops in 1798 the Subsidiary Force has been permanently cantoned in the Nizam's Dominions. Under the treaty of 1798 it was agreed that the force should be made permanent and increased to six battalions of Infantry with a proportion of Artillery, and that the annual payment from the Nizam should be Rs. 24,17,100. After the defeat and death of Tipu Sultan in 1799 a subsidiary treaty was made with the Nizam, dated 12th October 1800, under which two battalions of Sepoys and a regiment of Native Cavalry were permanently added to the force, thus raising it to eight battalions of Infantry, one regiment of Cavalry, and proportionate Artillery. To secure the regular payment of this force the Nizam ceded certain districts which he had acquired under the Seringapatam and Mysore treaties of 1792 and 1799.

THE CONTINGENT.

The Haidarabad Contingent.

The first services of the Haidarabad Contingent were in 1799 in the war with Tipu Sultan. A body of troops, styled the Nizam's Contingent, under the command of the Nizam's Minister, Mir Alam, set out from Haidarabad to join the British forces which were proceeding to attack Tipu Sultan. A large proportion of the force consisted of the men of the French battalions which had been disbanded in the previous year. When Captain (afterwards Sir) John Malcolm, Assistant

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Resident at Haidarabad, joined the force in January 1799, he found the troops in a condition bordering on mutiny, they having refused to proceed forward towards the Mysore Frontier. Malcolm, however, speedily brought the men back into a state of subordination. He went to their camp, ordered them to fall in, and march without further delay. It appeared afterwards that some persons had stirred up a spirit of disaffection amongst them, which but for Malcolm's prompt measures might have led to serious consequences. Throughout the campaign which ensued the men behaved well and contributed greatly to its success. The Minister, Mir Alam, was so delighted with Malcolm's success in dealing with the troops that he desired him to take the command, and other European officers were appointed under him, and the force thus became the nucleus of the body at present known as the Haidarabad Contingent. The force, while before Seringapatam, was joined by a British Regiment, the Thirty-third, the Colonel of which was appointed to command the whole of the troops. This officer was Arthur Wellesley, the future Duke of Wellington. The Haidarabad Contingent, therefore, may boast of being able to record the name of the most distinguished of military leaders on the roll of their commanders. "Few," says a writer in the *Calcutta Review*, "suspected that he was destined to become the foremost military man of the age, but all knew that he was the brother of the Governor-General. It was this circumstance which rendered the appointment so acceptable to Mir Alam

Malcolm's Command.

The Duke of Wellington.

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Chapter II. History. The Haidarabad Contingent.

and flattering to the Nizam." After the fall of Seringapatam the Commander-in-Chief acknowledged in eulogistic terms the services of the Contingent. The following is a list of persons who held commands in the Contingent in 1800. The leading person was Colonel DonClementi de Avila, a Spaniard; and the following commanded the several Regiments :—Major Johnston, an East Indian. Captain Don Torribio Paolo Denis, a Portuguese and an officer attached to the Goa Brigade of his Catholic Majesty. Captain Joseph Gordon. Captain Freeman, an East Indian. Captain Joachim Fonseca, a Portuguese of Pondicherry. Captain William Palmer, an East Indian. Captain Guest, an Englishman. Captain Budges, an Englishman. Colonel Drew, also an Englishman, who was attached to the troops of Salabat Khan, a Jagirdar; and Captain Elliot, an East Indian. The following are the names of those who were considered in the light of subalterns :—" Captain Vincente, a Spaniard. Captain Blake, an East Indian. Dr. Silvestre, a Portuguese. Signor Joachim, a Portuguese. José de Nunes, a Goa Portuguese. Mr. Key, an Englishman. Mr. Kullick, an Englishman. Mr. Joachim Smith (or Schmidt), an East Indian, of Dutch extraction. Mr. Plight, do. do. Mr. Marten, a Portuguese. No commissions appear to have been given by the Government, but the officers either assumed titles, which were tacitly acknowledged by the Nizam's Minister, or were elected by the men of the force. Under the treaty of 1800 between the Nizam and the Company's Government the money payment

Officers of Contingent, 1800.

Treaty of 1800.

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by the former for the maintenance of the Subsidiary Force was commuted for the cession of the territory still known as the Ceded Districts, and in the event of war the Nizam engaged to furnish a Contingent Force of 6,000 Infantry and 9,000 Cavalry. This Contingent was first brought into service during the Mahratta war in 1803, when it joined the Subsidiary Force under Col. Stevenson. After the campaign the Nizam's troops were located chiefly in Berar, and from time to time various changes and proposals were carried out ; but it was not until 1813, when Mr. Russell, the Resident, took the force, which was subsequently styled the Russell Brigade, in hand, that much progress was made with its reorganisation. In that year the Resident persuaded the Nizam to allow him to disburse the salaries of " one battalion from the proceeds of the Peshkash, and to extend the same to the second battalion when its formation was complete." " This Brigade," says a writer in the *Calcutta Review*, " under the energetic measures of Mr. Russell, and through the skill and assiduity of Captain Hare, who was appointed to the command in 1814, and the officers under him, attained the highest state of efficiency, and formed the basis upon which the whole of the Contingent was subsequently organised." In 1814 the Brigade consisted of four European (two non-commissioned) and 121 Native officers and 800 sepoys. Further reforms were introduced in 1815, and additional officers, both commissioned and non-commissioned, were appointed. In this year the Brigade was ordered

The Russell Brigade.

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Chapter II. History. The Haidarabad Contingent. Action in the city of Haidarabad.

into the city of Haidarabad to suppress a disturbance caused by Mubarizud-Daula, the youngest son of the Nizam. Mubarizu-d-Daula barricaded his house, and offered a determined resistance. Owing to the narrowness of the streets, which were enfiladed by high houses, from the roofs of which the insurgents kept up a most destructive fire, the Brigade was not able to accomplish the object for which it had been ordered into the city, and was compelled to withdraw after sustaining severe losses, including Lieutenant W. J. Darby, an officer attached to the Resident's Escort. In 1816 the first attempts at reforming the Nizam's Cavalry in Berar were made. Rajah Govind Baksh, who was the Nizam's representative in Berar, agreed to furnish 5,000 Cavalry to protect the country from the incursions of the Pindari horsemen who then infested Berar and the neighbouring districts. Captain Davis was appointed to the command of this force, and four other European officers were also chosen, and at the same time Major Pitman of the Bengal Army was selected for the command of the Nizam's regular Infantry in Berar. The Cavalry did good service in the Pindari campaign under Sir T. Hyslop. In 1816 a body of 300 Cavalry was raised and attached to the Russell Brigade, being placed under the command of the Brigade-Major, Captain Jones. In 1817 the Russell Brigade composed part of Sir John Malcolm's Division at the battle of Mehidpur. Of this force it is said, "no brigade in India was more highly disciplined or more complete in its appointments, camp

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equipage and bazaars than the Russell Brigade." In that year the Berar reformed troops, both Infantry and Cavalry, were successfully employed against the bands of freebooters which infested the country. Before the Russell Brigade separated from Malcolm's force at the conclusion of the campaign in 1818, he issued an order expressive of his great satisfaction with the conduct of the corps. In 1819 further changes were made—the Nizam's regular troops were divided into two commands, those to the north of the Godavery being still commanded by Major Pitman, while Major Doveton was appointed to the command of the Russell Brigade, which then consisted of a brigade of Infantry, a small regiment of regular Cavalry, a company of Artillery, and a small corps of Engineers. In the same year the force added considerably to its reputation by the gallant affair at Nowah. This place was the stronghold of a rebel named Nowsaji Naik, who had collected a considerable body of Arabs and refused to surrender. The troops despatched against him consisted of two battalions of the Russell Brigade, a field battery and a small siege train, the 3rd Battalion of Berar Regular Infantry and a party of the reformed horse. This force attacked the place with the greatest gallantry, but met with a most determined resistance from the Arabs, and fully a month elapsed before they obtained possession of the place, at a cost of 24 killed and 180 wounded, including 6 European officers. Sir Charles Metcalfe, who succeeded Mr. Russell as Resident at Haidarabad in

Siege and capture of Nowah.

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Chapter II. History. The Haidarabad Contingent. Siege and capture of Nowah.

1820, introduced certain regulations for the better adjustment of the rank of the European officers. The service was thrown open to all officers of merit, and it was declared "that when the requisite qualifications exist, the want of a commission from the King or Company will not be a ground of exclusion." In 1821 the Regiment of Cavalry attached to the Russell Brigade was disbanded. In the next year the Pioneers serving with the corps in Berar and the Russell Brigade at Haidarabad were formed into a corps of Engineers under the command of Captain Oliphant. "This corps proved itself eminently useful on many occasions, particularly in improving the irrigation of the country and in the construction of public works, of which the bridge over the Musi river at Haidarabad need only be named." The Corps was disbanded in 1846. In 1824 regular reliefs were instituted between the various stations (Elichpur, Hingoli, Aurungabad) and Haidarabad. Regimental numbers were introduced, the Cavalry being numbered from one to five, the Artillery from one to four, and the Infantry from one to eight. In February 1827 a portion of one of the Infantry Regiments mutinied. The cause of this outbreak is to be found in the arbitrary instructions and innovations which were issued and introduced at this period. The European costume was ordered to be adopted instead of the native. The severity of the punishment awarded was also an additional incentive to discontent. So also were the heavy stoppages from the men's pay for various articles of

Engineer Corps.

Mutiny in 1827.

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equipment provided at their expense. All these circumstances combined to produce a spirit of discontent in the minds of the men, which broke forth into open mutiny when one of the European officers of the Brigade ordered two men to be forcibly shaved, and declared that all who did not voluntarily remove their beards would be similarly treated. On the day after this occurrence a portion of one of the Regiments marched to the parade-ground and demanded their discharge. Colonel Davis, the Commandant of the Brigade, rode to the spot, and while endeavouring to recall the men to a sense of duty was shot, and while on the ground almost cut to pieces. The mutineers were charged without hesitation by a body of their comrades, and most of them killed instantly. After the death of the Nizam Sikander Jah in 1828 his successor, H. H. Nasiru-d-Daula, dismissed all the European officers in the Civil employ of the Haidarabad State, and it was believed that this was but the prelude to the disbandment of the Contingent also. The late Colonel Meadows Taylor ("Story of My Life," page 57), who was an officer in the Contingent, says, "The Nizam promptly refused to do away with the Contingent and substitute a payment of 20 lakhs, as had been suggested. He took pride in the force, and the English Government now declared that it should not be disturbed, but that its cost should be lessened by sundry reforms." After this the various corps continued at much the same strength, additional officers being appointed from time to time as the necessity for

Assassination of Colonel Davis.

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Chapter II. History. The Haidarabad Contingent.

their services became apparent, until 1850, when the strength of the Contingent amounted to 84 European officers and 9,397 natives of all ranks, having cantonments at Bolaram, Lingsugur, Hingoli, Mominabad, Elichpur, Jalna, and Mullapur. About this period the pay of the force had fallen greatly into arrears, owing to the crippled condition of the finances of the State. The Nizam's Government were unable to find the money to pay the troops or to liquidate the debt due to the Company. At length, after protracted negotiations, a treaty was concluded on 21st May 1853 by Col. Low, the Resident, on behalf of the Company's Government, with the Nizam, under the terms of which the Berars and certain other districts yielding an annual sum of 50 lakhs, from which the cost of the Contingent was to be paid, were temporarily ceded to the Company's Government. The force was henceforth to be styled the Haidarabad Contingent, and was to consist of not less than 5,000 Infantry, 2,000 Cavalry, and four field batteries of Artillery.

Treaty of 1853.

Services during the Mutiny.

The services of the Contingent during the Mutiny are historical. The troops composing it assembled at Adlabad, and after the rains of 1857 marched to join the British forces operating in Central India. They first reduced the zamindars of Pipliah and Raghugarh, and then joined the 1st Central India Brigade at Dhar. Before their arrival the rebel garrison of that fort escaped and joined the Mahidpur contingent, who had murdered their European officers. The excited body of rebels at

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Mahidpur was overtaken by the Haidarabad Contingent at Rawal. The Contingent, which at Mahidpur had rescued Mrs. Timmins, wife of the officer commanding the Mahidpur contingent, came upon the insurgents well posted at Rawal, about 4 P.M., and immediately charged them. The assailants numbered only 350 sabres, but they routed the rebels, killed 175 of them, and captured eight guns and a quantity of stores. On this occasion Colonel Hastings Fraser, author of "Our Faithful Ally," was attacked by three men at once,—a trooper, a grenadier, and an artilleryman,—and, it is said, killed all three, severing the body of one of them in half with a single blow. So satisfied was Colonel Durand with the exploits of this gallant body of cavalry that he authorized the payment of five rupees a month extra to each trooper while in the field. The Contingent marched on the 26th of December to join Sir Hugh Rose, and met him two marches beyond Sagar. They aided in forcing the Madanpur Pass, and then captured the fort of Talbait, thirty miles south of Jhansi. They took part in the siege and capture of Jhansi, and also in the pitched battle of Kunch, and the taking of Kalpi. They then returned towards the Dekhan, reducing the zamindars of Bilwah *en route*. The movements of Tantia Topi, however, led to the Contingent being employed against Gwalior, after the reduction of which fortress they returned to the Nizam's dominions, after a glorious campaign of thirteen months. In February 1858 a detachment of the Contingent dispersed the troops of the rebel

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Chapter II. History. The Haidarabad Contingent. Services during the Mutiny.

Rajah of Shorapur, in performing which service Captain P. K. Newberry was killed. The partial mutiny of the 1st Cavalry at Aurungabad is noticed in the Aurungabad article.

H. H. THE NIZAM'S REGULAR TROOPS.

H. H. the Nizam's Regular Troops. Numbers and Composition.

The Regular Troops of His Highness the Nizam are composed of one Regiment of Artillery (two horse batteries of 6 guns each), four Regiments of Cavalry (three of which are on the Silladari system), three Regiments of Infantry, one Infantry Depôt, one Garrison Infantry Band and one Garrison Cavalry Band. The full strength of the force according to the latest returns is as follows :—

	Combatants.	Non-Combatants.
Artillery	347	170
4 Regiments of Cavalry	1,227	487
3 „ Infantry	2,208	209
Infantry Depôt	54	6
Garrison Infantry Band (Musicians)	50	6
„ Cavalry „ „	43	23
Head-Quarters Staff	9	48
Head-Quarters Musician Staff	3	16
Clothing Depôt	2	15
	3,943	980

The troops are quartered as follows :—

Haidarabad—

1 Battery and 4 Guns of Artillery.

1st Regiment African Cavalry Guards.

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Haidarabad—*contd.*

2nd Regiment Lancers.
3rd do. do.
1st Infantry.
3rd do.
Depôt.
Garrison Bands.

Kulbarga—

1st Lancers.
Detachment of 2nd Infantry.

Shorapur—

Detachment of Artillery.
2nd Infantry.

History

HISTORY.—The following is an account of the origin and progress of the Regular Troops from the period of their first formation in 1857 down to the present time. In 1857, owing to the services of the Subsidiary Force and the Contingent being needed in the suppression of the Sepoy Rebellion, it became necessary to provide and equip a force for the protection of His Highness's dominions, and to aid in the pursuit and capture of any mutineers who might find their way across the border, as well as for the purpose of overcoming and subduing any turbulent and disaffected persons, who might seize on such a moment of general excitement to create disturbances. This important duty was entrusted to the late Rajah of Wunparti, who had already under his command a small body of troops in a fair state of

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Chapter II. History. H. H. the Nizam's Regular Troops.

discipline, being the troops he was expected to maintain for the jagirs he held. He accordingly took the field in the early part of 1858, with the rank of Brigadier, at the head of a body of troops consisting of a few mounted Africans, styled the African Body Guard, a body of cavalry called the Wunparti Lancers, and two guns, the whole being denominated "H. H. the Nizam's Field Force." This force was the origin and became the nucleus of the "Reformed Troops," now "His Highness the Nizam's Regular Troops." The active services of this field force ceased about the middle of 1858. The pacific effect produced in particular districts of the country by even this small body of serviceable troops, under the immediate command of His Highness's Government, was so marked that it became evident that the most favourable effects would result to the whole of His Highness's dominions by increasing this force to a strength which might fairly be expected to make its influence felt throughout the territory. From this experience the gradual formation of the Regular Troops resulted. In December 1859 a body of men hired by a refractory noble succeeded in occupying a house in the city, and kept up a fusilade on the Minister's residence, which then contained, as now, the Treasury and Revenue Offices of Government. To dislodge these men it was necessary to place another body of troops under the orders of the Government, as the Rajah of Wunparti's force was encamped at Wunparti, 80 miles distant from Haidarabad, and no other

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reliable troops were at hand. Consequently a number of infantry were drawn from the city levies and placed under the command of a European officer. This infantry, together with the troops of the Wunparti Rajah, was shortly afterwards located, as at present, adjacent to the seat of government. On the 25th June 1862 the whole of these forces, together with Nawab Nizam Yar Jung's troop of cavalry, which were termed the "Reformed Troops," were placed under the command of a European officer, Major Rocke, who had been appointed a few months previous as Inspector General. This title of Inspector General was in August 1866 changed to Commander, and the designation of the troops was in December of the same year altered to "His Highness the Nizam's Regular Troops." The strength of the Regular Troops was increased by the addition of the 3rd Regiment of Infantry in June 1864, and by the transfer to it of the 3rd Regiment of Lancers in February 1875. In December 1874 the present Commander, Major Richard Nevill, succeeded to the command of the Regular Troops. The 1st and 2nd Regiments of Infantry, alluded to above as being placed under the command of a European officer, reached in November 1863 a strength of 1,317 combatants, partly by enlistments but chiefly by further drafts from the city. In July 1861 a portion of this body of infantry marched to Kunnaghiri, giving detachments to Raichur, Lingsugur, Yelgandal and Kopal. In February 1863 another detachment, about 320 combatants, was sent to garrison

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Chapter II. History. H. H. the Nizam's Regular Troops. 1st Infantry.

Naldrug. In January 1864 this regiment of infantry was divided into two regiments; that portion the head-quarters of which were at Kunnaghiri became the 1st Regiment of Light Infantry, strength 767 combatants, including three European officers; the other portion, the head-quarters of which were at

2nd Infantry.

Haidarabad, became the 2nd Haidarabad Infantry, strength 408 combatants exclusive of European officers. The strength of the 2nd Infantry gradually increased, receiving between January and March 1864, 134 combatants from the 1st Infantry; its strength in December 1866 had amounted to 647 combatants, including three European officers. No considerable change in the strength of either regiment was made till September 1870, when the establishment of each regiment was fixed at 700 combatants exclusive of European officers.

ARTILLERY.—In July 1861 two 6-pr. guns with waggons, &c., 18 bullocks and about a dozen men, were sent from the city and placed under the command of a European officer.

Artillery.

This was the origin of the Regiment of Artillery. Another 6-pr. gun with waggon, &c., and 11 men, were added in December of the same year. The next increase to the regiment was in November 1862, when the two 6-pr. guns of the Rajah of Wunparti's force, with waggons, &c., and 40 men, were transferred to it.

In August 1865 two 12-pr. howitzers, three 9-pr. and four 6-pr. guns, with waggons, &c., were received from the Sikanderabad Arsenal. On receipt of these guns the regiment was

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formed into two batteries, of six guns each, men being entertained to make up the number required for two batteries. Three more 6-pr. guns were received from the same arsenal in January 1866. In July 1866 four of the 6-pr. guns were horsed and became No. 1 Horse Battery. The 2nd Horse Battery, armed with four of the 9-prs., was horsed in March 1872, men for this battery being obtained by enlistment. The remaining guns, two 9-prs. and the two 12-pr. howitzers became No. 3 Bullock Battery, but, owing to the difficulty of obtaining draught bullocks, this battery has never been efficient—in fact at the present date it is virtually without draught. On the formation of the 2nd Horse Battery the establishment of the regiment was fixed, which has, with some slight changes, remained unaltered to the present date.

In August 1864 two 18-pr. guns were received from the city, with which it was attempted to form a Heavy Battery for elephant draught, but as the guns were unserviceable, and there being no necessity for such a battery, the intention was eventually abandoned. Other pieces, of various calibre, than those mentioned have from time to time been received from the city in a state more or less useless. Of all the guns that the regiment has received only two 9-prs. remain serviceable.

1st "Haidarabad" Lancers.

1ST "HAIDARABAD" LANCERS.—The troop of cavalry of Nawab Nizam Yar Jung, which was placed with other regiments under the command of Major Rocke in 1862, was the origin of

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Chapter II. History. H. H. the Nizam's Regular Troops. 1st "Haidarabad" Lancers.

the 1st Haidarabad Lancers. Its strength was gradually increased by enlistment, and when the excess men and horses of the 2nd "Wunparti" Lancers were transferred to it in July 1871 it was brought up to the established strength of 300 combatants.

2nd "Wunparti" Lancers.

2ND "WUNPARTI" LANCERS.—When the Wunparti Lancers were placed, with the rest of the Wunparti Rajah's troops, under the command of Major Rocke, it consisted of 214 combatants and 24 musicians, and became the 2nd "Wunparti" Lancers. The strength of the regiment had in 1866 increased to 325 combatants, but when the establishment of Lancer regiments was fixed in July 1871 at 300 combatants, exclusive of European officers, the men and horses in excess were transferred to the 1st Lancers. The musicians were previously, in 1868, transferred to the African Body Guard.

THE "AFRICAN" CAVALRY GUARD.—The origin of this regiment was the few troops styled the African Body Guard, part of the Rajah of Wunparti's force, which were in 1862 placed under Major Rocke's command. In September 1862 the number was increased to fifty of all ranks, after which date the regiment was gradually raised to its present strength of 300 combatants exclusive of European officers. Many of the men who have been enlisted were liberated slaves. Its title of "African Body Guard" was in May 1870 changed to "African Cavalry Guard."

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DEPOT.—While Major Rocke was Commander, men were enlisted at Haidarabad and formed into a depôt, strength not exceeding 56 combatants, to be drafted as required into the regiments quartered at outstations; drafts from city levies were from time to time also received into the depôt for the same purpose; but since Major Nevill has held the command of the Regular Troops the men of the depôt have been utilized as pioneers to construct roads, &c.

Depôt.

3RD REGIMENT OF INFANTRY.—A body of men, 448 combatants, styled the Kopal Regiment of Infantry, was in June 1864 transferred to the Regular Troops, its designation being in December 1866 changed to the 3rd Regiment of Infantry. In May 1864 the regiment, while quartered at Shorapur, was much reduced by cholera and desertions; it received in 1865 two drafts of about 114 men from the depôt, and in February 1866 a further addition to its strength was made by the transfer of 200 men of all ranks from the 1st Infantry, since which latter date the regiment has been kept up solely by enlistments with the exception of small drafts from the depôt in 1868 and 1876. In 1870 this regiment also was brought up to the fixed establishment of 700 combatants exclusive of European officers.

3rd Infantry.

3RD REGIMENT OF LANCERS.—This regiment was previous to its transfer, in February 1875, to the Regular Troops, designated the 3rd Carabineers. It had been formed into a regiment out of Rajah Shev Rao's cavalry together with a few men

3rd Lancers.

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Chapter II. History. H. H. the Nizam's Regular Troops.

from other city levies. It strength on transfer was 3 European officers and 263 of other ranks (combatant) and 20 musicians. Shortly after its transfer the regiment was armed with lances, and became the 3rd Regiment of Lancers. The musicians about the same time were drafted into the Cavalry Band.

Bands.

CAVALRY BAND.—The musicians of the 2nd Lancers, who were received with the regiment and who were transferred to the African Cavalry Guard in 1868, were in February 1872 designated the Garrison Cavalry Band. On the transfer of the 3rd Lancers to the Regular Troops its 20 musicians were incorporated with the Cavalry Band, bringing this band's strength to 44 musicians, at which strength it has remained to the present date.

GARRISON BAND.—This band originated in the 27 musicians of the 1st Infantry which in 1864 were attached to the 2nd Infantry and afterwards to the Artillery. In August 1869 it was designated the Garrison Band. It has now reached the strength of 40 musicians.

Medical.

MEDICAL OFFICERS.—As regiments were transferred to the Regular Troops medical officers were appointed to each, with a hospital staff. Surgeon McCallum was in 1862 appointed Inspector of the Hospitals of the Troops, and was in the beginning of the following year succeeded by the present Senior Surgeon, Surgeon Bayley, as in charge of hospitals.

Staff.

STAFF.—Up to 1862 His Excellency the late Minister communicated direct with the officers in command of each body of

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troops. From 1862 to the appointment in February 1865 of Major Proudfoot as Military Secretary to His Excellency all military matters were laid before His Excellency by his Private Secretary or by Major Roeke. In 1871 an Assistant Military Secretary was appointed. In July 1862 a Staff Officer was appointed to the Inspector General; this appointment was changed to that of Staff Adjutant in 1868. In August 1869 the Garrison Riding Mastership was created. The appointments of Brigade Major about 1864 and Brigade Quarter Master in February 1872 were created. The former appointment merged in March 1877 into that of Chief of the Staff. The duties of Brigade Quarter Master were, prior to an officer being appointed, performed by the Superintendent of Clothing. In October 1872 a Judge Advocate of the Regular Troops was appointed, up to which date the duties were performed by the Brigade Major. In February 1877 the appointment of Musketry Instructor to the Regular Troops was created, but in August 1878 the appointment fell vacant and has not since been filled up.

Clothing.

CLOTHING.—Formerly the clothing of the Regular Troops was supplied under ever-changing arrangements, which want of system was found very unsatisfactory: consequently in February 1869 a Clothing Department was established. A common clothing fund was formed for the Artillery, Garrison Bands, Infantry Regiments and Depôt, the clothing being made by the department. The clothing of the African Cavalry

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Chapter II. History. H. H. the Nizam's Regular Troops. Clothing.

Guard continues to be supplied as heretofore. The clothing of Lancer Regiments, which are on the Silhadari system, used to be furnished by the Silhadar, but in 1875-78 a clothing fund was established in each regiment, and the clothing has since then been supplied by contract under regimental arrangement subject to the Commander's approval.

Armament.

ARMAMENT.—The guns of the Artillery have already been noticed. The men of the regiment are armed with swords (Golundaz pattern). The African Cavalry Guard are armed with smooth-bore carbines, cavalry swords with steel scabbards, and pistols. The Lancer Regiments have lances and swords, the 1st Regiment only have pistols. The swords of the 2nd and 3rd Regiments are of the Irregular Cavalry pattern. The Infantry are armed with percussion muskets with bayonets (the 1st Regiment with sword bayonets). The muskets of the 1st Regiment and Depôt are of local manufacture and are useless; the other two regiments are armed with the old Brown Bess and bayonet received years ago from the Contingent. 922 smooth-bore Enfields without bayonets were received in July 1879 from the Sikanderabad Arsenal, and have been issued to the 1st and 2nd Infantry. Most of the carbines, pistols and swords have been received from the Sikanderabad Arsenal or from the Contingent.

Instruction of Officers, and Regimental Schools.

In April 1877 a Garrison Instruction Class was opened, under the Chief of the Staff, for the instruction of young officers and cadets. This class is held yearly, for ten months in the year. The first examination for commissions was held

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in March 1878. In the beginning of 1878 the subjects for examination and rules of admission for cadets and sub-lieutenants were received, and the first examination for cadets under the new rules was held in June 1878. Each regiment has a schoolmaster who teaches the children of the regiment the Urdu language. In the school of the African Cavalry Guard Arabic and English are also taught by Arabic and English schoolmasters.

Establishment.

The establishment of the Regular Troops at present is

Artillery.—Two horse batteries and one bullock battery of 4 guns each.

Officers for horse battery—1 Captain commanding, 1 Lieutenant and 1 Sub-Lieutenant.

Officers for bullock battery—1 Lieutenant commanding, 1 Lieutenant and 1 Sub-Lieutenant.

Regimental Staff—1 Adjutant and 1 Quarter Master.

The senior Captain takes command of the regiment as Commandant.

Cavalry.—The African Cavalry Guard and three Lancer Regiments.

Per Regiment.—One Captain commanding, 1 Lieutenant 2nd in command, 1 Lieutenant and Adjutant, 1 Lieutenant (in African Cavalry Guard 2 Lieutenants), 1 Sub-Lieutenant, and 300 sabres including Native Officers.

Infantry.—Three Infantry Regiments.

Per Regiment.—Same number of Officers as in Cavalry, 700 rank and file including Native Officers.

Depôt.—56 rank and file including Native Officer. Each Battery and each Regiment of Cavalry and Infantry has one Cadet.

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Chapter II. History. H. H. the Nizam's Regular Troops. Caste.

The castes of the men are as follows :—

Deccanies	Mahomedans	1,014
	Hindus	477
	Other inferior castes	236
	Mahomedan Siddies	30
Hindustanies	Mahomedans	168
	Hindus	599
	Other inferior castes	9
	Mahomedan Siddies	12
Carnatics	Mahomedans	599
	Hindus	90
	Other inferior castes	8
	Mahomedan Siddies	5
Sikhs		4
Zanzibar Siddies		149
Nubians		10
Somalis		29
Abyssinians		29
Christian Siddies		3
Europeans		9
East Indians		14
Native Christians		40

Field Service.

FIELD SERVICE.—The Regular Troops have on several occasions since their formation been called on to detach parties in aid of the civil power, the most important of which have been : In July 1864 a field force composed of the 3rd Regiment of Infantry, one squadron 1st Lancers, one squadron 2nd Lancers, and two guns, under the command of

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Captain Foster, with 100 men of the 1st Infantry under Lieutenant W. Fallon which preceded the force from Kunnaghiri, were sent to Shorapur to put down Ram Naik and his followers, who had attacked the Jail and Treasury. In July 1866 a squadron 1st Lancers under Ressaldar-Major Kumru-d-Din Khan was sent to Udghir; in March 1867 a squadron 1st Lancers under Lieutenant Burge was ordered to Udghir and Naldrug; and in June 1870 a troop of the same regiment was sent to Homanabad—on all three occasions to capture some Rohillas who were making themselves troublesome. In December 1876 a troop of the 2nd Lancers under Lieutenant Meer Reasuth Husain and a squadron from the same regiment under the Commanding Officer, Captain Mahomed Mirza, were sent to Kunnaghiri and Raichur respectively to aid the civil authorities in dispersing rioters. On the 24th July 1879 the head-quarters and right wing 1st Regiment of Infantry, under the command of Captain P. K. Fallon, left Haidarabad for Rudrumkote, on the Godavari, by forced marches, to aid in the suppression of the Rumpa insurgents. They remained on the Godavari until 18th May 1880; during this time half the detachment crossed over into the Rakapully Taluq and operated with Her Majesty's Troops directly against the insurgents until relieved by a detachment of the Haidarabad Contingent. For their services on the Godavari they received the thanks of H. E. the Governor of Madras in Council.

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CITY REGIMENTS.—In addition to the Regular Troops there are three Regiments of Infantry located in the city—the 4th, 5th and 6th. They are not, strictly speaking, Regular Troops, but are under the control of the Military Secretary. Of these the 4th Regiment was formed in 1854 with a strength of 108 men. Various drafts were added to it from time to time, till its strength reached nearly one thousand men. Eventually it was reduced to 788, its present strength.

THE 5TH OR KOPAL REGIMENT.—This corps was formed about the year 1865, by order of His Excellency the late Minister, in order to replace the former Kopal Regiment, which was brought on the strength of the Regular Troops, and was called the 3rd Regiment.

The maintenance of the present Kopal or 5th Regiment is met from the revenues of Kopal, one of the late Minister's jagirs. Drafts for its formation were received from some of the other corps, the remainder having been enlisted. When first raised the regiment consisted of 319 men of all ranks, at which it remained for some time. A few years since, a slight increase was made in its numbers, bringing the regiment up to its present strength of 346 of all ranks.

In the year 1876 the regiment was ordered on service under arms, and exercised no little influence in quelling the disturbance of the Pathans in Chenchilgudah. In the year 1881, when the prisoners in the central jail broke out, material assistance was given to the civil authorities in stopping the

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further escape of prisoners, and again in the year 1882 the plan of the prisoners of the same jail to escape was thwarted by precautionary measures being at once adopted.

6TH REGIMENT.—The 6th Regiment was raised about the year 1862 by Umruth Lal, after whom it was for some time called the Umruth Phultan. It then numbered 325 of all ranks. A few years later it was increased to 640 of all ranks, including four European officers, and the regiment received a number (6). In the middle of 1875 the corps was raised to its full strength—5 officers, 1 cadet, and 730 of all ranks.

MAISERAM REGIMENT.—This regiment, which was formed in 1870, consists of 1,100 of all ranks, including non-combatants. It is permanently located at Maiseram, from which it takes its name, ten miles south of Haidarabad. It is composed of men drafted chiefly from the contingents of the Arab and Pathan Jamadars. Its ranks contain Arabs, Sidis, Somalis, Abyssinians, Maulawads (Dekhani Arabs), Kabulis, Punjabis and Dekhani Mussulmans. The officers consist of a Captain (Arab) on Rs. 475 per mensem, Second in Command 300, Adjutant 250, Lieutenant 165, Subedar-Major 125, and Adjutant-Jamadar 65. The regiment contains 11 companies, each company having 74 Sepoys, 1 Quarter Master, 1 Subadar, 2 Jamadars, 1 Head Havildar, 4 Havildars, 16 Naiques and a Standard-bearer. The pay of the men is Rs. 15 per mensem. The uniform is Zouave —red trowsers, blue jackets and turbans, with the fringed burnous worn by Arabs pendant from them.

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H. H. the Nizam's Regular Troops. City Regiments.

IRREGULARS.—The total number of Irregular Troops in H. H. the Nizam's service is 30,823, or excluding camp followers 27,699. They are all badly armed, and few possess any distinctive uniforms. Many are attached to various public departments as peons and guards, while the great majority, many of whom are so old as to be past service, are but little more than State pensioners.

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CHAPTER III.

PRODUCTIONS.

Iron.

IRON of the best description is found in considerable quantities in various parts of the Dominions, chiefly in the neighbourhood of Warangal and Nirmal; a description of the different varieties, and the localities in which they occur, is given in the geological section.

Copper.

Just below Yelgarass, in the Ramghir Circar, a poor copper ore is produced, probably a carbonate. Other localities are near Nagarkarnul and Kulbarga, adjacent to the submetamorphic series. Copper pyrites in small quantities occur in quartz hills; traces of the carbonate are seen in the granite, particularly at Nalgunda.

Gold.

At Gudlur or Gudalore, a village on the Godavari, where the Ramghir and Kamamett Circars meet, a gold mine was said to have been profitably worked by the Paluncha Raja about 90 years ago. Gold washings in several *nullahs* had taken

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Chapter III. Productions. Gold.

place at a comparatively recent period, but on account of the excessive rent demanded by the Paluncha Raja it was abandoned many years ago and has never been resumed. Small quantities of gold are obtained from Pagtur, on the Kishna, and, it was even reported, at Gudablur, near Muktal. Gold also occurs among the Darulal hills, &c., near Kalladgi, contiguous to the Nizam's dominions. It is probable that the metamorphic region close to the sandstones, &c., of the Bhima, Kishna and Godavari rivers may contain metals, &c., but very little is known regarding them.

Diamonds.

The famous diamond districts of Golkonda are not, strictly speaking, in His Highness's territory, being bounded on all sides by the dominions of the British Government, which under the treaty of November 1766 agreed to allow them to remain in His Highness's possession. The article of the treaty relating to them runs thus—"The Honourable East India Company in consideration of the diamond mines with the villages appertaining thereto having been always dependent on His Highness the Nizam's Government do hereby agree that the same shall remain in possession now also."

Marco Polo's account of the Golkonda Diamonds.

Marco Polo, who visited the kingdom of Queen Rudrama Devi, who was reigning at Warangal about A.D. 1292, gives the following wonderful account of the manner in which diamonds were obtained in those days:—"There are certain lofty mountains in those parts; and when the winter rains fall, which are very heavy, the waters come roaring down the

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mountains in great torrents. When the rains are over and the waters from the mountains have ceased to flow, they search the beds of the torrents and find plenty of diamonds. In summer also there are plenty to be found in the mountains, but the heat of the sun is so great that it is scarcely possible to go thither, nor is there a drop of water to be found." Marco then goes on to relate the well-known story of another way in which these diamonds were obtained, by throwing pieces of meat into deep valleys, from which they were again brought up to the mountain tops with diamonds adhering to them, by large eagles. "No country but this," he says, "produces diamonds. Those that are brought to our part of the world are only the refuse, as it were, of the finer and larger stones. For the flower of the diamonds and other large gems, as well as the largest pearls, are all carried to the great Kaan and other kings and princes of those regions. In truth they possess all the treasures of the world."

Marco Polo's account of the Golkonda Diamonds.

Golkonda diamonds were first made famous in Europe by Tavernier, a French diamond merchant, who made half-a-dozen journeys to India for the purpose of purchasing them. He began with Rawulkonda, in the Karnatic, five days south of Golkonda (Haidarabad). When he visited them in 1665 the diggings were 200 years old, and 60,000 persons were still employed upon them. Some of the stones found were valued at from 2,000 to 16,000 crowns, and a steel wheel was used for cutting them. "The diamond veins ranged from half an inch to an

Golkonda Diamonds.

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Chapter III. Productions. Golkonda Diamonds.

inch in thickness, and the precious gangue was hooked out with iron rods." From Rawulkonda he passed on to those at Coulour (Burkalun), on the Bhima, also belonging to the king of Golkonda. The mines, he says, were discovered in 1565, and here was found the famous Koh-i-nur which "Mirzimolos or Mirgimola, the Captain of the Moguls, presented to Aurungzebe" (this name is evidently intended for that of the famous Mir Jumla, who first induced the Imperialists to invade Golkonda). According to Tavernier, pits to the depth of from ten to fourteen feet used to be excavated, but as soon as water was met with there was no hope of success and the pit was abandoned. Partial, on the Haidarabad and Masulipatam road, about fifty miles from the latter place, is the principal of the five or six villages at which old workings are found. Dr. Heyne, who visited them in 1808, relates that—"They all belonged formerly to a powerful zemindar called Appa Rao. But since the beginning of the 18th century the Nizam has taken them under his own management. The history, or rather the tradition, as to their discovery is that about a century ago some mountaineers found at the foot of a hill, after a shower of rain, some large stones which proved to be diamonds, of inestimable value. Appa Rao, becoming acquainted with this discovery, immediately set people to work upon the hill, who found a prodigious number of very large diamonds. The news of this acquisition soon reached the Nizam, who despatched his peons and took possession of the

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villages. Since that time persons authorised by him are alone entitled to search here for diamonds. The tradition is that as soon as Appa Rao was obliged to give up his mines large stones ceased to be found, and that the size of the diamonds extracted from the earth never exceeded that of a horse-gram or chick-pea, though before that period they were as large as common flints.

"Another traditional account of the discovery of the diamond mine at Kodavetty Kallu, one of these seven villages, is as follows :—A shepherd one day found, near a ravine in the neighbourhood, some stones which appeared to him serviceable flints. He picked up several, and used them accordingly. Some time after, the poor fellow, while at the residence of Appa Rao, took, in an unlucky moment, one of these stones out of his pocket, and employed it to strike a light to kindle his tobacco. The stone was observed by one of the rajah's lambadies, who, knowing its value, made inquiry how it had come into the possession of the shepherd. The good man heedlessly related all that he knew. He was conducted to the rajah, who easily prevailed upon him to point out this unknown residence of Sori Lakhsmi, the goddess of riches. The rajah was on this occasion so condescending as to go himself to the spot, and was not a little surprised at the riches which the goddess had reserved for him. Penetrated with grateful sentiments to the invisible harbinger of this good fortune, and to the genius of the place, he immediately

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Chapter III. Productions. Golkonda Diamonds.

ordered an offering to be brought, which, for more than one reason, consisted of the head and blood of the poor shepherd. His wife and children, being found upon examination entirely ignorant of the discovery, were spared, and taken care of by the rajah as long as the mines belonged to him. Bullock loads of diamonds were found, it is said, near that nullah, until at length the Nizam, being apprised of the discovery, claimed the ground as his own, and deprived the zemindar of it for ever. But he had been so industrious during the short time that the mines were in his possession that all the large gems were removed, and the Nizam was able to obtain only small diamonds of comparatively inconsiderable value. These tales may be taken to indicate that the same site in that neighbourhood did yield large diamonds, and has probably not been exhausted but forgotten."

The mines of the present day are almost exhausted, and most of the workings are now abandoned. They are of two kinds, those excavated in the strata, and the pits that are sunk in the recent deposits of débris, shingle, and gravel derived from the denudation of the diamond quartzite. The low rises at Golapali are also part of the old Golkonda mines long abandoned. The pits are in gravelly laterite resting on sandstone, but the greater portion of the Golkonda mines (Partial, &c.) are just outside the Kadapa and Karnul series. Other old washings are seen on the left bank of the Kishna at Ostapali and Juggiapett, and also at the junction of the Bhima and Kishna

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(Rawulkonda). Dr. Walker, who visited the mines some years since, mentions the "numberless knolls and pits hollowed down to the underlying granite, fully attesting the extent and strictness of the search." Dr. Voysey, who had visited Partial some years before, was so struck with the fact, that he suggested the villages should be removed from the sites they now occupy, and thus afford a virgin ground. The idea, however, was never acted upon. When Dr. Walker visited the mines he found only two in working, one let to a Musalman and one to a Telingi peasant at eight annas a month each. The diamonds found are of a very small size, and if the searcher realizes four or five rupees a month for his trouble he deems himself fortunate. In the language of the searchers, they are black and white. A rupee is given for the weight of a grain of jowari of the first sort, and two rupees for the second. Captain Burton, who also visited Haidarabad a few years, since, expressed his conviction that diamond-digging in India generally, and especially in the Nizam's Dominions, has been prematurely abandoned.

The Nizam's Diamond.

This stone was found more than half a century since by a Hindu goldsmith at Narkola, a village about 20 miles east of Shamsabad. It was discovered buried in the ground in an earthen *chati*. As regards the place it was originally found at there is no knowledge. The finder broke the stone into three pieces by striking it upon the apex of the pyramid. When the Minister of the time, Rajah Chundu Lal,

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Chapter III — Productions. The Nizam's Diamond.

heard of the stone, he took it from the goldsmith, and placed it amongst his master's treasures, where it has remained except for a short period during which it was mortgaged to meet the pecuniary necessities of the State (1852-53). The stone, which is said to be of the finest water, has never been cut and polished; a glass model of it, however, has been made, from which it appears that its maximum length is 1 inch 10·25 lines, and its greatest breadth 1 inch 10 lines, having a conformable thickness throughout. Captain Burton, who visited Haidarabad and carefully examined the model in 1876, says—"The face is slightly convex, and the cleavage plainly produced by the fracture is nearly flat with a curious sloop or groove beginning at the apex. The general appearance is an imperfect oval with only one projection which will require the saw. It is not unlike a Chinese woman's foot without the toes, and it will easily cut into a splendid brilliant larger and more valuable than the present Koh-i-nur." The weight of the stone is not accurately known, but is usually estimated at 375 carats, which allowing for the average wastage in cutting would give a total value of £720,000.

Spinel Rubies.

Rubies are reputed to occur, and some spinels were recently found near Haidarabad.

Garnets.

Coarse garnets are very common in the Kamammet Circar, particularly about the kasbah of Kamam. Precious garnets are picked up after the rains in the nallahs which have their source in the Garidpett hills, in the Kanagiri pargana. These are cut into beads and ringstones, and are little cared for by

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the villagers. Close to the Paluncha territory, the remains of a shaft sunk 55 years ago are still seen.

Garnets.

Kyanites, sometimes of good colour, are found along with the garnet, but they are never cut.

Kyanites.

Corundum and emery, varieties of the same mineral, are obtained from the nallahs leading from the Kanagiri hills, and also in the Paluncha territory. They are picked up in the rains, and sold for a trifle to lapidaries for cutting and polishing gems, and also to armourers, who pound and manufacture them with lac, as they do coarse garnets, into sharpening wheels, to give a fine edge to swords and knives. Corundums are of two colours, a dingy red and white ; the latter is looked upon as the harder and more valuable of the two.

Corundum.

Very fine schorl and black tourmaline occur in the granite of Kammam, but neither are turned to use or ornament.

Schorl and Tourmaline.

Rock crystal, smoky quartz, rose quartz, amethysts, and almost every variety of quartz crystal, are quite common in the granite region. They are sometimes cut into beads and ringstones, and are considered of little value by the natives. Antimony is sometimes associated with quartz, and also a steel colored mica, &c. Glauce iron ore is occasionally found, and is used instead of antimony to sprinkle the eyelashes with. Copper and iron pyrites are also seen.

Rock Crystal, &c.

Sheets of mica are seen near Warangal and Nagarkarnul and other parts in the metamorphic region.

Mica and Talc.

Calc-spar is found in the various limestone series, and also in

Calc-spar.

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Chapter III. Productions.

the trap. In the Baktapur hills near Kowlas rhombohedral masses occur of colourless, hair-brown and greenish varieties.

Greasy Felspar.

At Udgir and other places a porphyritic amygdaloid with a black compact base is thickly charged with tubular crystals of felspar.

Hot Springs.

Hot springs are met with beyond the Sichel hills at Mahur, Arjund, Kais, Biora, &c. These contain a little muriate of soda, minute quantities of the sulphates, and much carbonate of lime, from which carbonic acid gas occasionally escapes. At the village of Bugha, in the Khammam District, there is a hot spring. It is walled round with masonry and presents a constant bubbling motion. It is several degrees warmer than the atmosphere, and probably never varies much in its temperature. Near Badrachelum, in the bed of the Godavari, there is a hot spring containing sulphuretted hydrogen and also the sulphates and muriates of soda and lime. This spring is only visible when the river is unusually low.

Lithographic Limestone.

The limestones of the sedimentary series contain some very fair lithographic varieties, but the prevalence of small crystals of quartz, and the presence of silicious matter generally, more than the want of conformity of structure, seems to render them too hard for lithography. The softer and finer varieties of cream-coloured limestone in the vicinity of Palikota are better adapted for this purpose, and were tried with some success in Madras. Limestones from Bagalpet, in the Kaladgi series, were sent to Bombay, but did not yield a clear print. The

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Productions. Lithographic Limestone.

lower limestones of the Karnuls, subcrystalline and extremely fine-grained, are used in Madras for lithographic purposes. These white slabs are comparatively free from the crystallised carbonate of lime and quartz, and large slabs are to be procured without a flaw or a stain. A slab of this stone was used in the Residency Lithographic Press, but did not yield such a clear print as the stones procured from Europe. This inferiority was in all probability due to the superior hardness and close texture of this specimen, and it is not applicable to every variety procurable from the same formation. Lithographic stones might also be procured from the Bhimas, and from the Pome limestones, &c., of Wardha Valley, but these have not been tried. The limestones and sandstones form excellent building materials, and very good mortar is obtained from the former, while the latter yield good millstones, as at Badami and Jalipol, among the Kaladgi rocks.

Red Chalk.

Red chalk is found at Palur, two and a half miles south-west of Birh in the banks of a nala. The stratum extends along the nala banks for about one hundred yards, is some three feet thick and remarkably pure.

Slates.

Some of the Kaladgi slates yield very serviceable roofing slates, slates for writing and slate-pencils, and the same may be said of the Kadapa rocks near the Dindni river, &c. A thin bed from 9 to 18 inches thick of Lydian stone, a compact black or nearly black silicious rock having a lustre when weathered, like impure obsidian, is found near Alampur, on the Kistna,

Lydian Stone.

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Chapter III. Productions. Lydian Stone.

and inside the gorge entering the Nala Malay hills there are frequent traces of serpentinous bands and steatitic layers associated with trap in the Kadapa rocks. The limestone series yield the white marble of India, and prettily marked subcrystalline varieties are often seen, which can only prove useful should a demand for them arise. The quartzites of the sedimentary rocks and the amygdaloids of the trap contain jasper, calcedony, cornelian, agates, heliotrope, &c., and the river beds are in many places covered with them.

Serpentine and Marble.

Steatite.

A coarse kind of steatite is pretty generally diffused, being met with in several places in the granitic country, and at Sircilla and Maitpali in Yelgandal. It is formed into kuttaries, &c., and furnishes children with writing pencils, and the poorer classes of Lingayets with *lings*.

Lithomargic Clays.

Lithomarge and lithomargic earth are found among the sandstone area. Lithomargic clays of beautiful colours underlie the lateritic area. Pipeclay belonging to the same formation is obtained near Bidar, and a beautiful red lithomargic clay is found near Bada Ekalla, on the Kulbarga road. Indurated lithomarge is seen at Kampali, where it is manufactured into cups, pots, &c. Other varieties of clays are frequent, while felspar in the granite is often in a clayey state of disintegration, and the white varieties sometimes contain silex sufficient to give them the character of Kaolin.

Felspathic Clays.

Building Materials.

The value of granite, gneiss, basalt, laterite, &c., as building materials is well known. The sandstone, where available,

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is preferred by the natives for house-building, but so plentiful is timber that the greater number of houses are built of bamboo and wood in the metamorphic and sandstone areas. Black basalt, or greenstone, very hard and heavy, are used for idols, inscription slabs, and for pedestals to the wooden columns of the larger houses. A compact greenstone foliated, and ringing when struck, is often used for *lingams*. A small cellular and pisiform amygdaloid is found in the wonderful caves of Ellora, &c., and some of the sculptured figures appear as if marked with small-pox.

Kunker Lime.

In addition to the limestones of the sedimentary rocks, lime is very generally diffused in the form of *Kunker*, and sometimes magnesian and other varieties (sulphate) are also seen, both crystallised and uncrystallised. Wherever basalt occurs in the neighbourhood of every greenstone dike or isolated mass of that rock and under every layer of basaltic soil, calcareous matter is deposited, and has occasionally a crystalline structure.

Saline Soils.

When the rains have ceased, and generally throughout the dry season, the *Karwa namak* is found as an efflorescence. Its chief ingredient is the subcarbonate of soda, but mixed with certain proportions of common salt and the muriate of magnesia. It is collected by dhobies, and also by the manufacturers of glass, bangles, &c. The soil is strongly impregnated with saline matter from Palmur to Muktal and Shorapur, and in the last place sal-ammoniac is frequently obtained. Towards Amaluti, near the Tungbhadra, the alluvial

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Chapter III. Productions. Saline Soils.

red soil and regar are impregnated with muriate of soda, and salt manufactories are scattered over the country on the banks of the rivulets up to Tawagiri, &c. In other localities in the same area and towards Shorapur, &c., common alum (sulphate of ammonia) is sometimes found. White saltpetre is also very general as an efflorescence.

Coal.

For some time previous to 1871 the existence of coal at Warda and other places in the Dominions was well known, but until that year no attempt to explore the country with the view to ascertaining the quantity and quality of the coal was undertaken. In that and subsequent years explorations were made, and the results given below are summarised from a report made upon the subject by Mr. G. F. Heenan, of the Nizam's D. P. W., who was entrusted with the work. In July 1871 a shaft was sunk on the right bank of the Warda two miles west of the town of Rajore, and a seam of coal was met at a depth of sixty feet below the surface, but the seam was found to be very inconsistent in thickness throughout. A second shaft was also sunk with the same results. This is known as the Sasti coal field. Adjoining it is the Duptulla field, and five or six miles west of the town of Rajore is the Paoni field, which contains the best deposit in the vicinity. It is calculated that the three fields, if worked well, will yield some seven millions of tons of coal. A large quantity of coal was excavated from the shafts of the Rajore and Sasti coal fields, for the purpose of thoroughly testing its quality, a portion of

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which having been sent to England was pronounced by competent men there to be but little inferior to Newcastle coal in steam properties, and the tests made of the same coal by the P. and O. Company proved it to be well suited for sea-going purposes. It has also been tried on several of the engines belonging to the G. I. P. Railway, and the drivers were of opinion that the small quantity they consumed was not inferior to any of the Indian coals in present use.

The most serious impediment to the present mercantile value of this field is the total absence of water carriage, that being the only means by which this coal can be profitably brought to a market. In 1872 the Kamawaram coal field was explored. It is situated in a wild and desolate region some miles from the Pahkal Lake. From the borings made it was estimated that the field would yield about two million tons of coal slightly superior in quality to Sasti coal. In the same year the Ballapally field, 16 miles to the east of the last, was explored. Wherever the extent of coal was exposed it was found to be six feet in thickness and of very good quality, but, owing to the great scarcity of water in the vicinity, it is doubtful if the field could ever be successfully worked.

The Singarenny coal field was discovered in March 1872, by Mr. W. King, of the Geological Survey of India, and he at once reported the existence of coal in that region to H. H. the Nizam's Government, and at the same time strongly recommended that the locality should be tested by borings,

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Chapter III. Productions. Coal.

as he was of opinion that the field would prove a very extensive one.

In October of the same year Mr. Heenan was ordered by His Highness's Government to proceed to Singarenny and closely examine and test by borings all that district referred to by Mr. King in his report, and to ascertain as accurately as possible the extent of the field. In the latter part of November he and his staff arrived at the site of operations, when work was immediately commenced. This outlier of plant-bearing rocks has been designated by Mr. King "the Singarenny field," owing to the village of that name being the largest in the neighbourhood. It is situated between the parallels of 17° 30′ and 17° 40′ north latitude, and 80° 18′ and 80° 26′ east longitude, and lies thirty miles north-north-east of the large town of Kamamett, and thirty-six miles south-east of the Kamawaram field. In this coal field four very extensive seams exist, extending over an area of several square miles in extent. That portion lying north of the Yellendellapad river is called the Northern Division, and it was the first explored by borings, varying in depth from fifty to two hundred and fifty feet. The upper or King's seam is composed in some places of ten feet of excellent coal, the upper half being hard and compact, breaking with a sub-conchoidal fracture ; the lower portion is, however, somewhat softer, and less close in texture, but far more bituminous. It extends over an area of one and a half square miles ; on an

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average thickness of six feet throughout, and allowing one-third for pillars, &c., there will be (5,500,000) five and a half million tons of workable coal. The second and third seams extend over a like area, on an average thickness of three feet each throughout, and will produce (8,500,000) eight and a half million tons of workable coal.

The bottom seam, which is generally met at about one hundred and fifty feet below the surface, was found in many borings to reach the very considerable thickness of thirty-four feet of solid coal, and, judging by the small quantity taken out of the bore-holes, it appears to be of a first-rate quality. Taking together the quantity of coal contained in the four seams within the boundary of the Northern Division, there is a grand total of (19,500,000) nineteen and a half million tons of coal of what may be considered a first-class quality, decidedly equal to, if not better than, any coal as yet discovered in India. In the Southern Division the coal measures are more extensive than in the Northern Division, but they do not lie quite so uniformly. Upon its being tested by borings, varying from one hundred to two hundred and fifty feet in depth, it was found that the upper and middle seams were slightly reduced near the village of Hasarakpali (situated on the western edge of the carboniferous rocks), but that the lower seam was increased to the thickness of fifty-three feet six inches, with but a slight break, at eight feet from the top, composed of black argillaceous shale. Upon a careful examination of the different sections

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Chapter III. Productions. Coal.

shown by the borings put down in this Division of the field, it was estimated that the coal extended over an area of one and three-quarter square miles, at an average thickness of twenty-five feet throughout, which will give (40,500,000) forty and a half million tons of coal, from which deducting one-third for waste, (27,000,000) twenty-seven million tons of workable coal remain. To this result must be added the nineteen and a half million tons existing in the Northern Division, which will give, in round numbers, a total of (46,500,000) forty-six and a half million tons of coal. A considerable quantity of the coal was conveyed to Haidarabad, and several tons have been tested in the Nizam's Workshops. When tried in one of the stationary boilers, and in several other ways, it was found to burn freely, and possess very considerable heating powers. Mr. Cruddas, Engineer in charge of Messrs. Nicol and Company's Byculla Iron Works, in Bombay, tested a quantity of it, and the opinion given on the quality of the coal by him was very satisfactory. The sample that was despatched to England was pronounced to be a good average coal, but slightly inferior to most of the coals at present in the English market.

Godavari Coal.

Coal was discovered a few years ago on the right bank of the river Godavari by Mr. Blanford, Deputy Superintendent, Geological Survey of India. The coal found by him consists of a couple of seams, a few inches in thickness, situated in the vicinity of Madawaram, a large village close to

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the banks of the Godavari, about twenty miles below the town of Budrachellum. The seams met proved so thin, and the coal of such an inferior quality, that at the time no steps were taken to make a further examination of the neighbourhood.

Forests.

The principal forests in the Dominions are situated in the sandstone country of the Telingana Districts. Mahratwara is not so thickly wooded. The largest are those of Nirmal, on the banks of the Godavari, where teak is grown in considerable quantities, but the trees do not attain a very large size; and Madapur, in the Khaman Zillah, where the best teak in the Dominions is grown. Forests of some extent also occur in the Indore and Yelgandal Districts, and in places along the banks of the Kistna and Tungbhadra rivers; some of the islands in the latter yield fine timber. The Anuntpur forest, which stretches in irregular patches for about 12 miles on the banks of the Kistna, does not yield wood of much value, but there are a number of date and palmyra trees, from which toddy is extracted. The mountainous tract N. W. of Anagundi contains a good deal of forest, but none of the trees attain to a large size. The country to the west of Haidarabad as far as Gungawaram contains large forest patches. Nowhere, however, does the tree-growth reach any size. The wood is cut for fuel and sleepers for the Railway, and is also largely exported to Haidarabad. The Tudapali hills in the west are clothed with jungle and brushwood, none of it of any economical value. The Ajunta and Satpura hills in the north are mostly covered

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with stunted trees, many of which are Mhava and tangled undergrowth. Sandalwood is produced in small quantities in various parts of the Dominions, but not nearly to the extent of the demand, and hence a good deal is imported. In addition to Teak the most valuable are Ebony, Satinwood, Babul, Mhava, Nim and Eppa, a tree producing a hard red wood generally used for posts and rafters. No accurate estimate of the forest area can be given, as up to date no systematic measurements have been made. The Government, however, have recently issued instructions for the demarcation of the various forests, and the Conservator is now engaged upon the work. In addition to the woods specified above, there are also the Dalbergia latifolia, yielding the blackwood with which chairs, tables, and household furniture generally are made up. It is a common tree, and is cut down and dressed in the Paluncha and northern pergunnas of the Kamamett Circar, from whence it is transported by Brinjaries on carts to Masulipatam and the eastern coast. This timber is worked easily and looks well, but it is very brittle, and the furniture made of it possesses no great strength or durability. The natives avoid felling timber while the moon is on the wane, under the impression that when cut at this time it is more apt to rot, and more liable to the attacks of white ants. With respect to teak this rule is not observed, that tree being cut without reference to the age of the moon, the aromatic oil with which it is impregnated being

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considered sufficient to protect it from rot and the ravages of white ants.

Schrebera swietenoides, the weaver's beam tree, gives a strong timber not liable to warp, but it is of a dingy colour, and difficult to work from its hardness. It is common.

Diospyros melanoxylon, the Ebony tree, exists in the Godavari forests, but no good or valuable ebony is attainable now, owing to the same causes which effected the extinction of serviceable teak.

Of the other trees that yield a good timber may be mentioned the Pentaptera coriacea; Conocarpus latifolia, with which axles for carts are formed; Nauclea cordifolia; Bignonia quadrilocularis; Mimosa xylocarpus; Mimosa; Sirissa; Terminalia Bellerica; Strychnos Nux-vomica; Ulmus integrifolia; the male bamboo, a rare production of the Nizam's country, grows near Paluncha. Of the less useful trees that compose the Godavari forests may be mentioned the Butea frondosa, everywhere most abundant, the Careya arborea, Barringtonia acutangula, Ixora parviflora, Ficus comosa, Erythrina suberosa, Sterculia urens, Buchanania latifolia, and the Bassia latifolia. The lower jungle is composed of the Grewia orientalis, Olax scandens, several species of Gardenia, the Pisonia aculeata, the Trophis aspera, and the Webera tetrandra. The immense climber the Butea grandiflora throws its branches over the groves intermixed with the Sifonia nutans, Combretum ovalifolium, and the Ventilago madraspatania.

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Chapter III. Productions. Forests.

The northern and eastern portions of the Circar of Haidarabad once yielded valuable teak timber, but, owing to want of care and systematic preservation, it no longer exists in these portions of the Dominions. The forests on the southern banks of the Godavari still yield serviceable timber, which is cut and floated down the river to places where it is required. The insalubrity of these Godavari forests, however, is very great, and excepting during the period between February and June it is almost impossible for people to live in them. Other varieties of forest produce met with in the North-Western Division are—two or three species of acacia, of which the Ram Kata is an elegant instance ; cordia myxa ; chlerodendron ; melia calyptranthes ; carissa ; parkinsonia ; mimusops elengi ; and mimusops hexandra, both of which the Mahomedans, with much taste, were in the habit of planting about their burial-places, in company with the poinciana pulcherrima and annona squamosa. Around Aurangabad are to be seen several magnificent specimens of the Adansonia digitata, a legacy in all probability from the Abyssinian founder. Upon the undulating knolls between the valleys the most striking in beauty are the grislea, pavetta, prosopis, flacourtia, bauhinia, clematis, combretum, celastrus, climbing solanum, butea, numerous kinds of asclepiaceæ and mimosa. The most conspicuous within the ravines are the sterculia urens, dalbergia oojeinensis, bignonia, erythrina, santalum, grislea, boswellia, one or two varieties of bombacea, phyllanthus, nerium, gardenia, grewia,

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gmellina, conocarpus, bambusa, ficus, tectona grandis, and cedreela toona. The specimens of the latter have evidently been planted. The more lowly forest vegetation that claims a passing notice under this head is the gloriosa superba, capparis, ajuga spermadictyon, evolvulus hirsuta, gentiana verticillata, justicia, lavandula burmi, plumbago, loranthus, nerium odoratum, oxalis, and tamarisk.

The following list of plants used for industrial arts, food and medicine is taken from Dr. Walker's report on Warangal :—

Anonaceæ.—Anona squamosa : grows wild throughout the district : its fruit is seldom allowed to perfect itself, being generally plucked before maturity ; in seasons of scarcity and famine its seeds are ground and the meal eaten by the natives.

Menispermaceæ.—Cocculus cordifolius.—A good bitter used in medicine.

Nymphœaceæ.—The tuberous roots of all the plants of this family are eaten by the poorer classes.

Papaveraceæ.—No opium grown ; the Argemone mexicana grows abundantly, but neither seeds nor plants are turned to use.

Capparideæ.—Cynandropsis pentaphylla : wild mustard seed, collected by the lower classes and exchanged for equal quantities of coarse millet.

Cleome viscosa, common, besides other Cleomes ; two or three species of Capparis, of which the fruit is boiled and eaten by the natives. The leaves and bark of several of the species are used medicinally. Antiscorbutic.

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Chapter III. Productions. Food and Medicinal Plants.

Olacineæ.—Himenia ægyptiaca: a very common stunted shrub growing on poor soil, of which it is an indication; its hard capsules are used in fireworks.

Caryophyllaceæ.—Two species of Mollugo, an infusion of which is used as a fever drink.

Malvaceæ.—This natural order yields plants for poultices, fomentations, &c.; there are many species growing in this Circar, most of which are turned to some account in diet or medicine.

Bombaceæ.—The wood of the Helicteres Isora is used for making some agricultural instruments. The Bombax malabaricum affords a timber for the construction of the garim, an instrument for raising water.

Byttneriaceæ.—The Sterculia urens yields a gum like tragacanth, and a wood used for scabbards.

Tiliaceæ.—Two species of Corchorus, common; the tenacity of their fibres is sometimes taken advantage of for the construction of cords.

Two species of Grewia are in common use—one arboreous, for agricultural instruments; the other, a shrub, is employed by the Dhangars for making cages for their lambs and kids, and by others for wattle. The fruits of several species are eaten by the common people, and the leaves by animals.

Aurantiaceæ.—The lime is common, the citron rare, Feronia elephantum and Ægle Marmelos—the capsules of the latter are used as snuff-boxes by the Brahmins. The Bergera Koenigii in gardens.

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Sapindaceæ.—Sapindus detergens—Soapnut tree—and another Sapindus.

Meliaceæ.—Azadirachta indica : the tree is sought after for its leaves and timber.

Cedrelaceæ.—Swietenia febrifuga and Chloroxylon swietenia : the first common, its bark used by the carpet-weavers to dye their cotton thread a dingy red. On the sandstones the latter grows to be a pretty large tree.

Rhamneæ.—Several species of Zizyphus; Zizyphus microphylla is a very troublesome plant to the agriculturist, being very difficult to eradicate.

Terebinthaceæ.—Some varieties of the mango yield tolerable fruit; the Buchanania latifolia, Boswellia thurifera and Garuga pinnata are all met with, also Anacardium occidentale and Semecarpus anacardium.

Leguminosæ.—Besides the cultivated species there is the tamarind, growing to a large size, and yielding an important article of diet. Butea frondosa, commonest of all, along with its congener the Butea superba; it yields the East India kino, not one ounce of which is collected; the bark of both is used as a cordage, the leaves rolled up are used in smoking tobacco. Two species of Dalbergia—latifolia and sissoo—furnish hard wood; from the seed of the latifolia there is expressed an oil. Five or six species of Acacia yield timber. Cæsalpinia Bonduc, Cassia fistula and the Cassia absus, from the seeds of which is prepared the valuable eyesnuff called chacksoo. Two

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Chapter III. Productions. Food and Medicinal Plants.

species of Bauhinia: timber useful for house-building and to the cultivators, and their bark a cordage. The Trigonella fœnumgræcum; seeds of the Cassia obovata used in the preparation of indigo, and the leaves as greens. The seeds of many of the species eaten in famine, particularly of the Indigoferæ; the Indigofera, from which a coarse indigo is made; and the Abrus precatorius.

Combretaceæ.—Terminalia Catapa, in gardens; Terminalia Chebula—the last two common in the eastern part of the Circar; Pentaptera tomentosa, a timber tree; Combretum ovalifolium,—of this extensive climber use is made in basket-weaving, &c.

Myrtaceæ.—Punica Granatum, common in village gardens; Jambosa vulgaris, bark useful in the preparation of indigo, &c.; Barringtonia acutangula is one of the most beautiful of the forest trees of the Circar.

Cucurbitaceæ.—Besides the cultivated species the Colocynth is very abundant.

Portulaceæ.—Leaves of the Trianthema decandra, and two species of Portulaca, eaten as greens.

Rubiaceæ.—Two species of Nauclea yield timber; some Gardenias, three at least, decamullee or cumbi gum, so much used in native medicine, and one or two species afford a fruit edible on being boiled. Randia dumetorum, Ixora parvifolia—timber of the last useful.

The Morinda citrifolia is cultivated extensively on the black

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soil for its dye; and the Oldenlandia umbellata, the root of which yields the cherwil dye, is the most common of the wild plants.

Compositæ.—Several plants of this family grow, to some of which medicinal virtues are ascribed, more fanciful than real; of these are the Cæsulia axillaris, Eclipta prostata, Xanthium indicum, &c.

Sapotaceæ.—Two Mimusops; Sideroxylon tomentosum; and the Bassia latifolia, which grows in the sandstone districts—both seeds and fruit turned to account.

Ebenaceæ.—Diospyros melanoxylon—wood of little value, fruit eaten.

Jasmineaceæ.—Jasminum Sambac, in gardens; Jasminum trinervii, very common; flowers of all species of jasmine looked on as an external cooling application. Schrebera swietenioides, in the Pakhal and Chelwai pergunnas; hard wood.

Strychneaceæ.—Strychnos nux-vomica, common on the granite hills; Strychnos potatorum, rarer.

Apocyneæ.—Wrightia tomentosa—leaves added to indigo in the preparation of the dye; very common; wood used for making boxes. Two species of Carissa yield edible berries. Monetia tetracantha, one of the most common jungle shrubs.

Asclepiadeæ.—Two species of Ceropegia yield tuberous roots, which are eaten. The two Calotropis common, also the Hemidesmus indica and the Sarcostemma viminale.

Gentianeæ.—Gentiana verticillata, a common plant gathered by the natives as a bitter.

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Bignoniaceæ.—Bignonia spathacea, wood used in house-building.

Pedalineæ.—Pedalium murex—very common.

Convolvulaceæ.—The leaves of two or three species of this family are greens and reckoned very wholesome. Ipomæa cærulea, country jalap : common.

Solanaceæ.—The potato has been nowhere introduced, although the red soil would suit it well ; leaves of solanum rubrum used as greens. Solanum indica and jacquinii used medicinally. Datura alba and fastuosa common.

Labiatæ.—Ocymum sanctum and one or two other species of the Phlomis : two or three species yield greens under the name of Tomi ; Premna latifolia, leaves eaten in curries ; Premna tomentosa, the wood of which is useful ; Grewia asiatica, sought for in house-building, as the white ants do not attack it ; Tectona grandis, but it does not grow to be a large or valuable timber tree.

Acanthaceæ.—Lepidagathis cristata, used in veterinary medicine, and as a charm, especially by the weavers, to keep off the evil-eye. Barleria prionitis, leaves yield a blue dye, and are in consequence mixed with the indigo leaves in the preparation of the dye ; Justicia paniculata, the well-known creyat, is very common.

Plumbagineæ.—Plumbago zeylanica, bark used as a blister.

Nyctagineæ.—Leaves of the Boerhaavia prostrata eaten as greens.

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Amaranthaceæ.—Almost every plant of this family affords edible greens—the Celosia argentea, Achyranthes aspera and lanata, Amaranthus polygamus, Oleraceus tristis, spinosus; some of the Amaranthes are cultivated.

Chenopodeæ.—Much the same may be said of this family; the Basella alba is in great estimation as a potherb.

Santalaceæ.—Santalum album, valueless.

Aristolochiæ.—Aristolochia indica and bracteata, both bitter and medicinal plants.

Euphorbiaceæ.—A species of Phyllanthus with white fruit which is eaten by the natives, and one of red, of which the branches are used for tooth-brushes. Phyllanthus Emblica, very common. Croton plicatum yields a violet dye. Jatropha Curcas, also the Cluytea collina, the wood of which is used for building.

Urticeæ.—Cannabis sativa in gardens.

Ulmaceæ.—Ulmus integrifolia, durable wood. Celtis orientalis, cordage sometimes made of its bark.

Artocarpeæ.—Ficus indica, bark produces cordage. Ficus religiosa, Ficus glomerata. There are others.

Piperaceæ.—Piper Betel cultivated in small quantities about Kamlapur.

Alismaceæ.—Both Sagittarias occur, leaves of sagittifolia eaten as greens.

Pistiaceæ.—Pistia stratiotes very common in tanks.

Scitamineæ.—Ginger cultivated but not to a great extent,

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Chapter III. Productions. Food and Medicinal Plants.

and turmeric. Zingiber Casumunar grows in the eastern part of the Circar.

Musaceæ.—A coarse kind of plantain is grown in gardens.

Hemerocallideæ.—Sanseviera zeylanica, very common—a cordage plant used by the Coonbis, &c.

Dioscorinæ.—Tubers of the Dioscorea pentaphylla are dug up throughout the Circar, where it is very common.

Palmeæ.—The date palm is very common, it is tapped at a very early period of its growth, and seldom yields much juice after the age of twenty-five years. Mats and cordage are very extensively made from its fronds. The Tar, Borassus flabelliformis, is the palm that from its frequent occurrence gives a character to the country. The young plants are defended from cattle by thorns, and the more industrious loosen the ground about them once or twice a year by the plough, but in very many cases this is neglected. The Tar is said to yield sap for three generations, and to be ready for tapping in ten or a dozen years. The toddy varies with the season and age of the plant. A bad grain year is said to be a good year for the Kullals. The trees are sometimes tapped thrice a day. The Caryota urens grows to the eastward, but it is not a very common palm ; it yields a great quantity of sap ; cordage, baskets and fans are made from the fronds of this palm, as well as from those of the Tar. Calamus Ratang, the rattan, is also found.

Pandaneæ.—Pandanus odoratissimus, leaves made into mats.

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Typhinæ.—Typha elephantina, culms formed into hoods by the Coonbees to protect them from the rain.

Aroideæ.—Roots of several species eaten.

Gramineæ.—Besides the cultivated grains several species of Panicum and Eleusine yield food to the poorer classes; the seeds are swept off the ground by an instrument called Wurapilly sapa. * * * A species of Arundo yields pipes for the shrill music of the religious mendicants. The Saccharum cylindricum yields a strong cord in great use among the Kunbis, with this their cots are usually corded. A Saccharum that grows to the eastward furnishes reeds for writing. The Ischœmum pilosum grows where there is a black soil, also the useful harialee (Panicum dactylon), the sacred Poa, the Doorb grass and other species of Poa; the Rattbœllias, grown in the Circar, are much used for thatch.

The following lists are taken from Dr. Bradley's Reports on the N. W. Divisions:—

Abrus precatorius, Goonch.—A succedaneum for liquorice.

Acacia arabica, Babool.—Produces a valuable gum.

Acacia Catechu.—Affords the astringent extract of catechu from the old wood.

Adansonia digitata.—Its virtues are unknown to the natives, but in Africa and Egypt it is much used for medicinal purposes. It abounds in mucilage; the leaves dried and powdered are said to be serviceable in fevers and diarrhœas. The pulp of the fruit is subacid, and the juice mixed with sugar is valued as

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Chapter III. Productions. Food and Medicinal Plants.

a specific in putrid fevers. The dried pulp is a remedy in Egypt for dysentery, and the leaves are eaten by the Africans in order to restrain excessive perspiration.

Ægle Marmelos, Bel.—The pulp is considered to be a specific in chronic diarrhœa ; leaves, roots, and bark in decoction given in nervous complaints.

Andropogon Irasacusa, Khowsah, Grass Oil.—A fragrant rubefacient.

Arachis hypogea, Boi-Mung, Earth Nut.—A sweet oil expressed from the nut, having the property of not turning rancid.

Areca Catechu, Foflee Suparee, Betel Nut, Palm Nut.—Narcotic and intoxicating; spurious catechu is prepared from it.

Argemone mexicana, Feringhee Datura, American Thistle. —Juice of the plant powerfully alterative and detersive : used in cutaneous and eye disorders.

Aristolochia bracteata, Kiramar, Birthwort.—A few drops of its intensely bitter juice squeezed into wounds kills worms, hence its native name ; dried leaves are anthelmintic ; the fresh leaves are given for purging with gripes.

Asclepias gigantea, Mudar, Gigantic Swallow-wort.—This plant abounds in an acrid milky juice, which with the plant itself is employed in the treatment of all descriptions of nervous diseases by the natives. It has been also successfully used by the faculty in the cure of leprosy, lues, tenia, herpes, dropsy, rheumatism, hectic and intermittent fevers, given in doses

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of five grains of the powdered bark twice a day, the nausea or vomiting it may create being removed by a purgative of castor oil. The active properties of this drug are found in the presence of a singular substance termed mudarine, having the property of coagulating by heat and becoming again liquid on exposure to cold.

Asclepias acida, sour Swallow-wort.—Its milky acid juice allays excessive thirst.

Asclepias pesendosarsa, Indian Sarsaparilla.—Very generally employed in India by surgeons as a substitute for Sarsaparilla. Professor Lindley informs us that large quantities are now consumed in London as a fine kind of Sarsaparilla, and is inclined to believe that the smilasperic acid of Mr. Gorden is obtained from this species.

Bergera Konigi, Kari pak.—Decoction of leaves given in dysentery, the bruised bark, root and leaves applied as stimulants. Beswellia Glabea, Salai.—Affords the gum olibanum.

Buchanania latafolia.—Kernels of the nut afford a bland oil.

Butea frondosa, Palas.—Seeds are said to be anthelmintic.

Cardiospermum Halicacabum, Balloon Vine.—Root and leaves asperient.

Carica Papaya, Pupaea.—The unripe fruit is eaten as a vermifuge.

Carthamus tinctorius, Koosumba, safflower.—Seeds laxative; the oil applied to ulcers.

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Chapter III. Productions. Medicinal and useful Plants found in Maharatwara.

Cassia auriculate, Turwar.—The seeds reduced to powder and blown into the eye, a favourite remedy with the natives for country sore eyes.

Cassia fistula, Umultas.—Pulp of the pod, and decoction of leaves, laxative.

Cedrela Toona.—Bark in decoction given in fever and bowel complaints.

Celastrus paniculata, Malkamnee.—An empyreumatic oil is expressed from the seeds, of an acrid burning quality, and useful as a rubefacient. It has been employed successfully in beriberi.

Cissus pedata, Gwaliya.—Bruised root is applied to strains.

Cæsalpinia Bonducella, Katkuleya.—Seeds tonic, leaves particularly useful as a poultice to hernia humoralis.

Cleome viscosa, Dogs' Mustard.—Seeds hot; administered as an anthelmintic and carminative.

Clitoria ternatea.—Root is emetic; seeds anthelmintic and purgative.

Chlerodendron Phlomordes.—Juice of the leaves alterative.

Cordia Myxa, Bhokur.—The Sebesten tree. The mucilaginous berry when dried is the sebestena of the materia medica. Its properties are gently laxative and demulcent, and given in form of decoction in certain pulmonary complaints.

Croton polyandra, Jumalgota.—The seeds employed as a drastic purgative.

Cucumis Colocynthis, Indrayun.—Powerfully drastic.

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Curcuma longa, Huldee.—A favourite application of the natives to recent bruises and wounds. In Java it is smeared over the body in the shape of an ointment, to guard against cutaneous diseases.

Convolvulus Turpelhuni.—Root purgative.

Dalbergia oojeinensis.—Bark astringent, and used as a cattle medicine in bowel complaints. Dalbergia arborea, Kurrunjee. —Juice of the fresh root is detergent. Oil expressed from the seed, externally applied as a rubefacient.

Datura fastuosa, } Virulently poisonous and narcotic.
Datura alba, }

Euphorbia ligularia, Munsa Shij.—Root valuable, mixed with pepper, in snake remedies.

Euphorbia Tiraculli.—Common milk hedge. The fresh juice employed as a vesicatory by the natives. A decoction of the root is carminative; the acrid juice, mixed with butter, is purgative.

Evolvulus alsinoides.—Decoction of the plant useful in bowel complaints.

Feronia Elephantum.—Woodapple. Gum is demulcent in bowel complaints; leaves stomachic and carminative.

Gentiana Verticillata.—Tonic and stomachic. An extract is formed from this plant every way equal to that made from the officinal gentian.

Hedysarum Sennoides.—Root tonic, and externally applied in rheumatism.

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Chapter III. Productions. Medicinal and useful Plants found in Maharatwara.

Herpestris monniera.—Juice used as an external application in rheumatism.

Hibiscus populneus.—Decoction of the bark alterative.

Heyperanthera Moringa.—Horse-radish tree. The green root administered in fevers, and applied in a fresh state as a stimulant. An oil expressed from the seeds eases pains of the joints in rheumatism.

Jatropha Curcas, Erundee.—Nut purgative, juice of the fresh plant detergent.

Justicia Paniculata, Creyat.—A very valuable bitter.

Linum usitatissimum.—Seeds discutient.

Melia Aazdirachta.—An oil is expressed from the seeds, useful for expelling worms on cleansing foul ulcers; it is also applied as a rubefacient in rheumatism. Decoction of the leaves a favourite discutient with natives.

Melia Azadirachta.—Root bitter. Anthelmintic.

Mentha Sativa, Poodeena.—Infusion of mint, a favourite remedy in dyspepsia.

Mimosa ferruginea.—A wash for scorbutic gums is made from a decoction of the bark.

Minusops Elengi.—Water distilled from the flowers is considered useful in melancholia.

Mirabilus Jalapa.—Root purgative.

Monetia barleroides.—Juice of the leaf bitter and expectorant.

Morus indica.—Fruit gently laxative.

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Nerium ordoratum.—Bark repellent; root taken internally poisonous.

Nerium antidysentericum.—A valuable tonic; the true conessi bark is afforded by this tree, but the difficulty in procuring the genuine species has brought the drug into undeserved disrepute. The natives deem it a specific in dysentery and bowel complaints.

Nicotianum Tabacum.—Tumbako, Tobacco.

Ocymum sanctum.—Expressed juice assists in the cure of ringworm.

Odina Wodier.—Powdered bark mixed with oil is applied to indolent ulcers.

Pandanus Odaratissimus.—The juice expressed from the seeds is considered useful in chronic diarrhœa, and their oil very bland and pure, fitting it for culinary purposes.

Phyllanthus Emblica, Myrobolan.—Yields a nut of a harsh bitter taste, striking a black colour with solutions of iron, said to be gently purgative and astringent.

Plumbago Zeylanica.—Root in decoction is administered in fevers; the fresh bark bruised and applied to the skin vesicates.

Portulca quadrifida.—Diuretic. The bruised leaves are applied in erysipelas.

Punica granatum.—Pulp cooling and aperient. The rind of the fruit is very astringent, and useful in diseases where this virtue is required. It is given to destroy worms.

Ricinus communis.—The castor oil of commerce is generally

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Chapter III. Productions. Medicinal and useful Plants found in Maharatwara.

procured from the seeds of the smaller variety. A valuable purgative in cattle medicines is found in the root ; a piece the size of a nutmeg mixed with chillies and tobacco leaves is a successful remedy in gripes.

Rumex vesicarius.—Useful as an antiscorbutic.

Saccharum officinarum.—The juice of the sugarcane is considered to be the best antidote to arsenic.

Sapindus detergens, Rhete, Soap Nut.—Possesses singular and specific powers in chlorosis ; the shell of the nut powdered and snuffed up the nostrils is powerfully errhine, the natives employ it in cephalic affections ; with water the nut forms a copious lather, similar to soap, for which it is an excellent succedaneum.

Semecarpus anacardium, Bilowa, Marking Nut.—The acrid juice of the nut is given internally as an alterative and anthelmintic, and the expressed oil is useful as a vesicatory, but great caution should be employed, for very distressing erythematic œdema sometimes supervenes upon its application. The fumes of the burning wood even have been known to produce this to a very severe degree, the face assuming a shapeless mass from the diffused swelling occasioned.

Some constitutions are so susceptible of its deleterious influence that even remaining under the shade of the tree causes œdematous swelling and eruptions. The native remedy in these cases is merely to rub the swollen parts with the inner pulp of the cocoanut bruised.

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Sesamum indicum.—Leaves emollient; seeds contain a fixed oil, very sweet and pure.

Solanum rubrum.—The whole plant is supposed to possess powerful diuretic virtues.

Solanum trilobatum.—The plant is considered tonic and carminative, flowers as well as roots, leaves, and stalks being used.

Sterculia urens.—Bark abounds in mucilage, which is in some respects like tragacanth.

Swietenia febrifuga, Rohuna.—Is a powerful tonic, and useful in the cure of intermittent fevers.

Tamarindus indica.—Pulp is slightly aperient, the kernels reduced to powder and formed into a paste have the power of promoting suppuration in indolent tumours.

Terminalis bellerica, Belleric Myrobolan.—Astringent.

Tribulus terrestris.—Leaves and root diuretic.

Vitex trifoliata.—Leaves repellent in rheumatism; seeds are said to have nervine, cephalic, and emmenagogue virtues.

Zingiber officinale.—Root employed as a valuable stomachic.

Plants cutivated for oil are the carthamus tinctorius, kuldie, safflower; sesamum orientale, tillee; ricinus communis, castor oil; linum usitatissimum, linseed; kurleh, verbesina sativa.

Those spontaneously produced are the Kurrenj oil, expressed from the seeds of the dalbergia arborea; malkumnee oil, from the seeds of the celastrus paniculata; and grass oil, commonly termed rowsah oil, from the andropogon irasacusa.

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Chapter III. Productions. Medicinal and useful Plants found in Maharatwara.

A variety of gummiferous trees are also found, the principal of which are the acacia arabica ; feronia elephantum ; conocarpus latifolia ; boswellia glabra ; neem ; sterculia urens ; butea frondosa ; buchanania latifolia ; bombax gossypium ; cedrela toona, &c., the whole of which are more or less adapted for economic purposes.

Grislea tomentosa ; rottlera tinctoria, morinda citrifolia ; bixa orellana ; nyctanthes tristis ; butea frondosa ; tamarindus indica ; hibiscus populneus ; dalbergia oojeinensis ; curcuma longa ; terminalis bellerica ; phyllanthus emblica ; punica granatum, &c.

Several plants are found that possess high powers of preparing leather, by the amount of extractive matter they contain, in addition to their tannin, which makes the skins peculiarly soft and durable : of these there are one or two varieties of the acacia, the principal being the baubul ; dalbergia oojeinensis ; conocarpus latifolia ; terminalia alata ; cassia auriculata, and phyllanthus emblica.

Acacia arabica and other hard-grained species of mimosa are used by the natives to burn into charcoal for common purposes, but that manufactured for gunpowder and fireworks is procured from the stems and roots of the asclepias gigantea and euphorbia tiraculli.

The cannabis sativa, ganja, and hibiscus cannabinus, ambaree, are cultivated for the sake of their fibrous stalks, being converted into hemp ; the bark peeled from the roots of the butea frondosa constitutes the usual rural cordage.

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In his Report on the northern and eastern portions of the Suba of Haidarabad, Dr. Walker enumerates the following useful plants and substances :—

Gums are yielded by the Conocarpus latifolia, by two species of Terminalia, Buchanania latifolia, and Garuga pinnata, which afford particularly the three first pure gums. The Cochlospermum gossypium and Sterculia urens a gum similar to the gum tragacanth. Three species of Gardenia yield the gum resin called Decamulli, and the Buteas the East Indian Kino.

Dyes are afforded by the Oldenlandia umbellata and two species of Morinda, one of them cultivated, which give a red colour of different shades to cloth. A coarse kind of indigo is prepared from the Indigofera cœrulea, yellow from turmeric and the flowers of the Butea. The mango bark dyes a dirty yellow, and the Chloroxylon swietenia is said to give a yellow juice on its bark being pierced; the bark of the Swietenia febrifuga dyes cotton a dark brown, and the capsules of a small herbaceous shrub called the Croton plicatum give turnsole; all these plants are common.

Besides the castor, tillee and linseed oils, all of which are grown, oil may be expressed from the seeds of the Dalbergia latifolia, Hypercanthera moringa, and a good drying oil from those of the Buchanania latifolia; of the last an English pint of oil is to be obtained from two seers of seed. The seeds of the Bassia latifolia also give an oil.

The Sunn plant, Crotalaria juncea, is cultivated, as is also

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Chapter III. Productions. Useful Plants in the Haidarabad District.

the Hibiscus cannabinus, the Umbarrah, and their fibres are made use of for many purposes of hemp.

The Linum usitatissimum is never used as a flax, being cultivated solely for its seeds. The Cannabis sativa is grown in gardens, not as a hemp plant, but to afford the noxious and destructive bhang. The Sanseviera zeylanica is a common plant growing in sheltered places, and the climber the Asclepias tenacissima, pronounced by Roxburgh as the plant that yields the stringest fibres of any in the vegetable kingdom, is to be found in the forests near Chinnoor and Mahdapore, where the fishermen beat it out into a flax for their nets. Cordage for common use is obtained from the inner bark of both the Buteas and several of the Bauhinias.

Among useful plants grown in the Circar may be mentioned the Nux-vomica and Clearing-nut tree, the Swietenia febrifuga, the Wrightia antidysenterica, the Hemidesmus indicus or Indian Sarsaparilla, the Asclepias gigantea, and Piocera, the juice of which yields emetine, a half-grain of which I have found to produce copious vomiting; the Justicia paniculata, the chief ingredient of the celebrated Drogue-amère of the French; the Gentiana verticillata, collected by the natives and used as a bitter; the Celastrus nutans, from the seeds of which is distilled the nigrum oleum given as a cure for beriberi; the Chebulic Myrobolan, which is also used to dye cloth a black colour; the Senna absus, yielding the Chaksoo seed, which when pounded makes an excellent application in ophthalmia; the Aristolochia indica, lately used as a

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remedy against snakebites ; several Sidas, and other malvaceous plants used as demulcents, and externally poultices. Many other plants used in native medicine are produced : the Pedalium murex, which thickens liquids ; the Nerium oleander ; the Cassia auriculata, the bark of which is also used in tanning ; the Argemone mexicana ; the Jatropha curcas, used also as fence ; the Plumbago zeylanica, Guilandina bonducella, Lavandula carnosa, Sphœranthus indicus, the Terminalia alata, Boerhaavia diffusa. Mostly every member of the Asclepiaceous, Euphorbiaceous, and Apocynaceous families that is procurable is used in native medicine.

Bees.

Other useful substances are honey and wax. There are four species of bee common :—

1*st.* The Junti Tayni, a small species, the honey of which is deemed medicinal.

2*nd.* Masali Tayni, a yet smaller bee, the honey of which is in little esteem, but it is eaten by the Dhangars ; the wax is considered useless.

3*rd.* Turusao Tayni : wax and honey of this bee good and useful ; they have their hives in hollow trees.

4*th.* Paddar Tayni : this species has its hive in the rocks, and is in all probability the bee spoken of in the Psalms. Both these last-named bees are destroyed, by means of smoke, for their honey and wax. Part of the honey is sent to Haidarabad, part consumed in the country, where it is eaten with bread. The wax is brought and sold in the Kusbas by Dhangars,

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Chapter III. Productions. Useful Plants and Substances, Telingana.

Karwars, and Gonds to the Bunnyas, who send it chiefly to Haidarabad and the coast. They seldom pay these people in money, but give grain in barter; when they pay in coin they give a rupee for eight seers of the wax.

Lac.

Lac is found on both banks of the Godavari, but more abundantly on its northern or Nagpur side; it is brought in and sold, as the wax and honey are. The dye is used to dye tusser silk and worsted thread for the manufacture of Warangal carpets; the lac itself is used in preparing ornaments for the armourers, &c., but a good deal of it is thrown away after the dye has been removed, which is done by pounding and washing. Tamarind juice is used to dissolve it preparatory to its being employed to dye thread. Considering the extensive and dense forests, which extend hundreds of miles to the north of the river in all directions, and which contain all the trees that the lac insect usually selects for its peculiar deposit, it may be assumed that if the demand for this substance were great the supply would be commensurate with it, and that were the Godavari rendered navigable it would furnish no mean article of produce for conveyance to the coast.

Buffalo and stag horns are collected by the jungle people, and sold by them to the Bunnyas, who send them to the coast to be manufactured into work-baskets, and handles for knives, &c. Some years ago a party of Burmese made their appearance in Telingana for the purpose of procuring the skins of kingfishers, which in Ava are used to decorate fans and dresses; they caught

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the birds by snaring them, and returned to their own country with a large supply ; they remained in the country many months, and were left unmolested by the Government authorities, who only exacted a small tax on the produce of their labour ; their strange dress and manners and the object of their search so perplexed and surprised the simple peasants of Telingana that their advent was long remembered.

Wild and Domestic Animals.

In no part of India with the exception of perhaps Mysore are a greater variety of wild animals found than in His Highness's Dominions. Tigers and panthers are met with in all parts of the country. The jungles about the Pakhal Lake contain elephants and bison. There are a few of the former in the Ariskota hills, in the Yelgandal district, said to be the progeny of a pair which escaped after the battle of Madapur, fought by the Russell Brigade in 1821. In the plains in the North-Western Division countless herds of antelope are met with, while everywhere in the highlands spotted deer, neilghai, sambhur, four-horned antelope, hog-deer, ravine-deer, are met with. Wild boars are in every jungle ; and hyenas, wolves, tiger-cats, hare and bears are plentiful. At Surrunagar and Golkonda the Nizam has extensive preserves of antelope, over which no one is allowed to shoot except by special permission. Amongst the many varieties of feathered game are grey and painted partridge, blue and green pigeons, the rock pigeon, sand-grouse, quail, snipe, bustard, peacock, spurfowl, jungle fowl, and wild duck and teal of many different species.

Feathered Game.

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Chapter III. Productions. Horses and Cattle.

Formerly horses adapted for both military and general purposes were reared in great numbers in the Dominions, but of late years the demand has decreased considerably, owing probably to the increased importation of horses from Australia and the Persian Gulf. Up to the close of last century a remount officer was stationed at Haidarabad for the purchase of horses for the Madras cavalry. The Dekhan ponies, both as pack ponies and for riding, are still superior, and for hardiness and endurance are the best in India. A great horse fair is held annually at Maligaon, in the Bidar District, to which some thousands of horses and ponies are brought for sale (see Maligaon). There is also an extensive horse mart at Haidarabad, in the Karwan Bazaar. Each district and taluka has its weekly or monthly horse and cattle fair, at which cattle are brought in for sale from all the country about. Other domestic animals, such as cows, oxen, buffaloes, donkeys, goats, sheep, &c., which require nothing beyond a casual mention, are also found in all the towns and villages throughout the Dominions. It is worthy of note, however, that those in the Telingana Division are much inferior in size and stamina to those in Maharatwara. It has been conjectured that the climate has something to do with this dissimilarity, for cattle of the best breeds imported into Telingana from other districts invariably deteriorate after a few years.

White Cattle of Telingana.

A breed of cattle in Eastern Telingana, however, have successfully resisted climatic influences. They are indigenous to the country in which they are found. They are described as a

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small hardy race of a white colour, the tip of the tail being black. They are kept chiefly for breeding purposes. The cows after giving four or five calves are sold to butchers from Haidarabad. Their pasture-grounds are the waste lands of the districts in which they breed. They roam through the jungles attended by herdsmen, "who, however, exert no control over the movements of these immense herds, but remain with them at all times and seasons, a small country blanket their only protection against the inclemencies of the weather." In the hot weather great herds of these cattle, and also those from neighbouring districts, collect in the vicinity of the Pakhal Lake, where there is plenty of pasturage and water. The white cattle always move about from one pasture to another in large droves, keeping together, for the sake of security; at night each herd forms into a kind of square, to keep off tigers, which rarely venture to attack them when so prepared. In the event of the failure of the rains they remain at Pakhal throughout the year.

AGRICULTURE.

Lands under cultivation are divided into three classes—wet, dry and garden lands. The total area of land under cultivation in both the Telingana and Maharatwari Divisions of the Dominions may be estimated at 10,660,000 acres, of which 10,160,000 are dry and 500,000 wet. Wet cultivation is carried on in the Telingana Districts to a much greater extent than in other Divisions, about 350,000 acres on an average being under wet

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Chapter III. Productions. Agriculture.

cultivation in Telingana, whereas in Maharatwari the estimate of land under wet cultivation is only 150,000 acres. In the Telingana country about 10,000 acres are devoted to vegetable and garden produce, the rest being almost exclusively devoted to the cultivation of paddy. In the Maharatwari Districts almost 40,000 acres are devoted to garden produce, such as vegetables, opium, sugarcane, &c. The following statement shows the total area under cultivation in both Divisions, distinguishing food crops from others :—

Area under Cultivation.

District.	Land under food crops (Acres).	Land under other crops (Acres).	Total.	Percentage of area under food crops to total area.	Percentage of area under other crops to total area.
1	2	3	4	5	6
Mayduk	127,668	9,828	137,516	92·9	7·1
Indur	146,446	54,018	200,464	73·06	26·94
Yelgundul	371,084	62,372	433,456	85·6	14·4
Sirpur-Tandur	128,180	53,821	182,001	70·4	29·6
Khummum	379,328	51,490	430,818	88·04	11·96
Nulgonda	373,774	100,565	474,339	78·8	21·2
Nagur-Kurnul	268,634	55,646	324,280	82·9	17·1
Total Telingana...	1,795,134	387,740	2,182,874	82·2	17·8
Aurungabad	1,305,795	116,292	1,422,087	91·8	8·2
Beed	1,242,351	255,141	1,497,492	82·9	17·1
Purbhani	815,161	191,422	1,006,583	80·9	19·1
Beeder	306,800	76,109	382,909	80·1	19·9
Nandair	544,275	299,896	844,171	64·5	35·5
Nuldrug	389,346	114,884	504,230	77·2	22·8
Gulburga	332,980	53,806	386,786	86·1	13·9
Shorapur	432,603	130,889	563,492	76·8	23·2
Raichur	590,283	206,386	796,669	74·1	25·9
Lingsugur	709,664	167,220	876,884	80·9	19·1
Total Maharatwari...	6,669,958	1,612,045	8,281,808	80·6	19·4
Grand Total...	8,464,392	1,999,785	10,464,117	80·9	19·1

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The following table shows the rough average amount of food grains produced per acre for both Divisions :—

	Chief food grains.	Produce per acre in maunds.	
		Telingana.	Maharatwari.
Kharif.	Yellow Jowar	6	8
	Bajri	5	7
	Kodru	10	8
	Sanvan	8	18
	Paddy (abi)	30	15
	White Jowar	5	8
	Wheat	3	4
	Paddy (tabi)	35	...

Food Grains and Garden Produce, Maharatwara.

The following is a list of the principal food grains and garden produce grown in most of the Maharatwari Districts :—

Esculent Grains.—Gehún, triticum sativum ; bajree, holcus spicatus ; jowarree, holcus saccharatus ; chawul, oryza sativa ; khundee, andropogon punctatus ; makae, zea mays ; rallah, panicum italicum.

Leguminous Plants.—Oorad, phaseolus maximus ; moong phaseolus trilobes ; muth, phaseolus aconitifolius ; tuar, cytisus cajan ; massoor, ervum hirsutum ; kottee, dolichos biflorans ; saim, dolichos ; lun saim, dolichos lablab ; mukhun saim, dolichos gladiata (red var.) ; mutke, dolichos fabæformis ; batana, pisum sativum.

Esculent Roots.—Aloo, solanum tuberosum ; salep, orchis ; varkuchaloo, helianthus tuberosus ; moolee, raphanus sativus ;

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Chapter III. Productions. Agriculture. Food Grains and Garden Produce, Maharatwara.

ghoraloo, dioscorea alata; pendaloo, convolvulus batatus; soorum, arum campanulatum; gajur, daucus carota.

Alliaceous Plants.—Peeyaz, allium cepa; lussun, allum sativum; kheera, cucumis sativus; karkaroo, cucurbita pepo; kuddoo, cucurbita lagenaria; kurilla, momordica charantia.

Vegetables bearing fruit.—Brinjal, solanum melongena; wal wangee, solanum lycopersicum; meerchee, capsicum frutescens; bhendi, hibiscus esculentus; singara, trapa bispinosa.

Pot Herbs, &c.—Chooka, rumex vesicarius; myal ke bhajee, basella rubra; umbaree ke bhajee, hibiscus cannabinus; mathi, trigonella fœnumgræcum; ghol ke bhajee, portulaca oleracea; soolfa ke bhajee, anethum graveolens; sonf, anethum fœniculum; poodena, mentha viridis; kotmeer, coriandrum sativum; adrak, zinziber officinalis; huldie, curcuma zerumbet; ajouan, ligusticum ajouan; raie, sinapis chinensis; pawn, piper betel; bhang, cannabis sativa; kala toolsee, ocymum basilicum; the unripe legumes of the hyperanthus moringa, varieties of bauhinia, and prosopis spriegera, choolæ, amaranthus polygamus, besides many other varieties of amaranthus, as well as every palatable and wholesome leaf, which comes not amiss to the poorer natives as a bhajee in their food.

Fruits.—Stone Fruits.—Amb, mangifera indica; shuftaloo, amygdalus persica; jamoon, calyptranthes jambolana; bhair, zizyphus jujuba; aula, phyllanthus emblica; chironjee, buchanania latifolia.

Kernel Fruits.—Seeta-phul, anona squamosa; jamb, psidium

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pyriferum; anar, punica granatum; karunda, carissa carandas; papaeea, carica papaya; burvoari, cordia myxa; jootai karoonda, flacourtia sepiaria.

Pulpy Fruits.—Unjeer, ficus carica; khela, musa sapientum; chuppul saynd, cactus indicus.

Bacciferous Fruits.—Ungoor, vitis vinifera, of which there are five varieties—hubshee, sybee, fukree, bokree, and bedanah; toot, morus indica; khirj, fragaria; tuparee, physalis peruviana; boimoong, arachis hypogea; phulsa, grewia asiatica.

The Orange Tribe.—Narangee, citrus aurantia, having three varieties, cintra or sungtra, kowla, and the bengalee, a small species; meetha neemboo, citrus limetta; ambut neemboo, citrus, var.; weer, citrus limona; chukotra, citrus decumana.

Cucurbitaceous Fruits.—Kharbuza, cucumis melœ; of these there are the following varieties:—jamb kharbuza, ghilkee kharbuza, burra masee kharbuza, toomree kharbuza, chuckerea kharbuza, and cowha purree kharbuza; kharbuza, cucurbita citrulla.

Hard-shelled Fruits.—Kuthbel, feronia elephantum; bel, ægle marmelos; imlee, tamarindus indica; rozelle, hibiscus subdariffa.

Food Grains in Telingana.

The following is a list of the principal food grains cultivated in the Telingana Districts:—

1.—Bati-ka-dhan—A middling-sized grain with a reddish husk; it is considered of light and easy digestion, and is given to invalids.

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2.—Gunta mula kullu—A large grain with a whitish husk, thought wholesome and to be good for rheumatic pains.

3.—Gwika sunnalu—A small grain, ready in three months after sowing.

4.—Patcha gumerlu—Grows in the neighbourhood of Pakhal Lake; esteemed a good grain.

5.—Supuaraynalu—An abi rice; sprouted seed used and great care taken in transplanting; it is productive and is a good rice.

6.—Bungaru tigualu—Of a golden colour, hence its Telingi name; a small grain.

7.—Kunkaowapuphlu—Called the small almond rice from its red colour and form.

8.—Mudgutomellu—A small red grain.

9.—Kakalapuchellu—This grain in husk has a winged appearance.

10.—Yipawudu—A large rice.

11.—Mussurawudlu.—A middling-sized grain with a darkish husk, compared to the hide of a donkey in colour.

12.—Pallimusalu—Tiger's-beard rice.

13.—Gudari uskillu—A sweet-smelling small rice.

14.—Chittimutealu—Pearl rice, sweet-smelling.

15.—Gumbojulu—A large rice, colour compared to the flower of the tamarind; with this sort Mahdev sprinkled his wife's head.

16.—Kutta kismuralu—A productive variety.

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17.—Buleemachellu—Sown on saltish soil, reddish, a coarse rice.

18.—Tellamachellu—A cheap coarse rice.

19.—Tateepellu—Like sago, small, husk of a dark colour, sweet-smelling, a dear rice.

20.—Kakerekullu—An abi rice, dearest of all, husk darkish.

21.—Chamakuralu—A flavourless rice, large, cheapest of all.

22.—Chundramunkalu—Husk silvery, a good rice.

23.—Kongagurlu—Husk whitish.

24.—Pati mulkalu—Small, white, not common.

25.—Adengalu—A coarse rice used by the poorer classes, grows in land much flooded.

26.—Burawedlu—Coarse.

27.—Reddy sammee kat killu—Antimony rice, small, sweet-scented.

28.—Donrasenkeulu—Odourless, large and coarse.

29.—Mylasamalu—A small coarse grain.

30.—Dodasamalu—Large, whitish.

31.—Gareederondlu—Reddish husk, and even when unhusked the grain retains the colour ; used by the poor.

32.—Bunjalu—Also coarse, chiefly sown in the dry bed of the Pakhal Lake.

Most of these varieties remain in the ground from three to four months ; the transplanted kinds require a few weeks more to ripen, but transplanting amply repays the additional trouble and expense. The 5th variety, the Supuaraynalu, an abi

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Chapter III. Productions. Agriculture. Food Grains in Telingana.

crop which is transplanted, requires five months and a half to ripen; and the 19th, Tateepellu, and the 20th, Kakerekullu, both fine varieties, five and six months respectively.

DRY GRAINS.

Andropogon Sorghum.—Three varieties, the yellow, red and white Jonaloo (Telingi); Andropogon bicolor, black jowari.

Zea Mays, Indian corn, Muckkae; Panicum spicatum, Bajree, Sudgaloo (T.); Panicum hispidatum, Bura sama; another variety, Pota sama; Panicum frumentaceum, Shama; Panicum miliaceum, Worglu; Paspalum scrobiculatum, Aruga; Triticum æstivum, wheat. Of these the yellow, white, and red jowaris are in common cultivation, and also the Shama. The cultivation of the Indian corn is becoming more frequent every year, and bread and other articles of diet are made from its meal.

The Bura and Pota Sama are coarse grains, used when husked, like rice, by the poorer classes.

The Aruga is also a coarse grain, said to produce rheumatism, but it is well-tasted. The black jowari, of which a small quantity only is sown, has the reputation of being a heating grain.

Phaseolus radiatus—Harra Mungh, Putsa Paysalu.

Phaseolus Mungo—Kala Mungh, Nulla Paysalu.

Phaseolus—Bubberlu.

Dolichos Lablab—Anamulu.

Glycine tomentosa—Culti, Wularalu.

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Cytisus Cajan—Toor, Candalu.

Cicer arietinum—Chenna, Shamghelu.

Ricinus communis—Arendee, Ameedealu—two varieties, one with a small, the other with a large seed.

Sesamum orientale—Tillee, Nulu.

Hibiscus cannabinus—Umbarreh.

Crotalaria juncea—Sunn.

A description of the agricultural operations carried on in each of the two Divisions is given below: that for Telingana is extracted from the Replies to the Famine Commission Questions made by Mr. Mahdi Ali, Secretary to Government in the Revenue Department, while that for Maharatwara is taken from a book entitled "Notes on the Agriculturists of the Aurangabad District," by Mr. Fardunji Jamshedji, Talukdar of the District.

Telingana.—Rohini (May 23rd to June 5th).—Rain sometimes falls during this naxtra, which is not included in the category of the monsoon naxtras. The lands are first cleared of stones and scrub, and then ploughed for the kharif sowings. Sheep are folded on lands prepared for the abi crop. Thorns, &c., are collected for forming the field hedges. Agricultural implements, such as ploughs, harrows, &c., are mended, and the Bhagelas (a tribe) engaged as servants and labourers. The last harvesting of the tabi rice takes place during this season.

Mirg (June 6th to 19th).—Ploughing mostly takes place on kharif lands, which are afterwards sown. Sawan, barag,

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Chapter III. Productions. Agricultural Operations, Telingana.

kudru, kangni, maize, gingelly, urd, mung, *lobia*, and so forth, are sown during this month.

Ardra (June 20th to July 3rd).—Ploughing operations are still continued. Yellow jowar, hemp, cotton, and bajri are sown during this month. In garden lands vegetables are sown. Lands sown in Mirg are now worked with a bullock hoe. Irrigation beds are formed in lands prepared for the abi paddy crops. These are filled with water, and the ground is ploughed thrice. It is subsequently worked with a harrow. Frequently vegetable matter is mixed with the slush formed on the surface of the fields, and allowed to rot there. The land is now reploughed, and is prepared to receive the seed. The seed, after being previously soaked in water for about three days, is sown broadcast. Fields are hedged in.

Punarwasu (July 4th to 17th).—Ploughing and sowing operations are carried on in the same way as that described above. Sowings of the abi paddy are general. Fields under kharif crops are weeded.

Pushya and Ashlesha (July 18th to August 14th).—Operations similar to those described above are conducted, excepting that not much ploughing is done during this naxtra. Transplantation of the paddy plants takes place in most of the fields; in others the crops are thinned and weeded by hand. Fields under cotton are also weeded. Lands for the rabi are levelled with the vakkhar.

Magha (August 15th to 28th).—This is the latest season

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for abi rice sowings. Tobacco is sown in nursery beds. The abi paddy crops are weeded, and transplantation takes place. Frequently the top shoots of the paddy plants are nipped off.

Purva (August 29th to September 10th).—Of the kharif crops, mung is ready for harvest. The other operations are similar to those mentioned in the last two naxtras.

Uttra (September 11th to 24th).—The last weeding of the abi rice crops takes place. The tops of the plants are nipped off. Mung, urd, yellow jowar, kangni, kudru, and such crops are cut.

Hast (September 25th to October 8th).—Rabi crops, such as white jowar, gram, linseed, barley, lakh, peas, safflower seed, &c., are sown; garden crops are also sown about this season, and the lands manured. Bajri and yellow jowar and the remaining kharif crops are now cut. The first cotton pickings take place. Tobacco seedlings are transplanted. Land for tabi crops is prepared, irrigation beds are formed, and the ground is watered.

Chitra (October 9th to 21st).—The cultivators begin to cut and harvest the kharif crops. The gingelly crop is cut, bound up in bundles, three or four of them being placed in an upright position, resting one against the other, to prevent the seed dropping out. White jowar, gram, safflower seed, linseed and other rabi crops are sown. Besides the kharif and rabi crops, there is a third seasonal crop grown, which is termed *maghi*. The *maghi* crops are grown two or three weeks after the rabi

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sowings are finished, and these crops are raised on poor soils. Hollow ground is generally selected for this purpose, as it retains rain water. Land for the mung crops is ploughed about this season.

Barley is sown in garden lands. The abi paddy is watered, and the crops watched. In some places this crop is harvested.

Swati (October 22nd to November 3rd).—The kharif crops, such as bajri, yellow jowar, &c., are threshed and winnowed. The abi rice is harvested. Land is prepared for sugarcane—manure, &c., being applied. The last rabi sowings take place during this season. Land for the *maghi* crop is reploughed, and karela, kulthi, &c., are sown.

Vishakha (November 4th to 17th).—The rabi crops are weeded by means of a bullock hoe. The *maghi* crop sowings are finished during this season. The abi rice is harvested, and the straw is stacked. Sugarcane is planted. *Kolus* (sugarcane mills) are fixed, and the juice expressed and prepared for *gur*. Land for the rabi rice crop is prepared with manure, and irrigation beds formed.

Maharatwari.

MAHARATWARI.

Jesth (June).—The cultivator is diligently employed in levelling his lands with the vakkhar. If the rains have been favourable and the ground well saturated, kharif sowings take place. Cotton, hemp, til, mung, and tur are sown through a bamboo seed-drill. Garden lands are prepared and manured for the sowings of ground-nut. Seedlings of red pepper, which have

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been raised previously in nursery beds, are now transplanted to garden land. Tobacco seed is also sown in nursery beds during this month. Sugarcane fields are weeded by women, and other lands manured and prepared for planting the cane. The cane is watered about six times during this month. Guwari (dolichos fabxformis), bhendi (hibiscus esculentus), chaoli, and other vegetable seeds are sown. Varieties of gourd are also sown. The women assist the cultivator in collecting the scrub, weeds, &c., that are uprooted by the vakkhar, and this they sometimes use as fuel.

Ashad (July).—This is one of the few exceedingly busy months for the Kunbi. Such lands as have not been sown during the preceding months are now worked again with the vakkhar. All the cultivators are busy with this uncouth-looking, but very effective implement, wherewith both kharif and rabi lands are now levelled. The rest of the kharif sowings take place now, and are completed during the month. Bajri, maize, tur, urd, kulthi, hemp, rala, &c. are sown. In garden lands ground-nut is sown, and seedlings of egg-plant and red pepper are transplanted. Khonde Jowar (a coarse grain) is in this month ready for the sickle : this species of jowar is only raised in garden lands, and is chiefly used for home consumption. Kaddol, which is raised for fodder, is also cut during this month, and the working bullocks fed on it ; it is a rich fodder for cattle. About four waterings are given in this month to the sugarcane.

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Shravan (August).—Such lands for rabi as have not been ploughed for some years are now harrowed, and then levelled with the vakkhar. Fields under cotton, bajra, mung, &c., are held, and afterwards weeded by hand. Tobacco seedlings are transplanted from the nursery bed to the dry-crop field. Karela, a species of oil-seed, is sown. Garden lands in which ground-nut has been sown are now weeded. The earth round the sugarcane plant is dug, and heaped up over the roots, to strengthen the cane. Red pepper (mirch) is now ready and plucked from the plants.

Bhadrapud (September).—Lands prepared for the rabi are levelled with the vakkhar; jowari, linseed, and kulthi are sown. The mung crop is harvested now (the pods being plucked from the plants), and by the end of the month some part of it is ready for the market. The ears of the bajri crop are just forming, and have to be protected from birds, &c. In garden lands jowari is now sown. Vegetables and edible herbs are ready for the market. The earth round the sugarcane is again dug out, and heaped up over the roots. Fields under tobacco and cotton are weeded, and also some of the garden lands. The hemp crop is ready now; the plants are uprooted and tied in bundles, to be placed in water, for the non-fibrous part to be rotted away. Fields under cotton are weeded, and in this work women are employed.

Ashvin (October).—If the rains have not been very heavy, the rabi sowings are completed; otherwise they generally take place during the following month. Wheat and gram are now

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sown ; the jowari sowings are finished. In garden lands wheat and jowari are beginning to be sown. Urd and mung are threshed, and the women are employed on this work. Grain is forming in the bajri ears, and the crop has to be watched ; very often the cultivator has to sleep in the field. Where jowari and vegetable have been raised in garden lands, they are weeded now, and so are the fields under cotton. In garden lands wheat, gram, &c., are sown, and more of the mirch (red pepper) plucked from the plants. Vegetables are cut and sold in large quantities during this month.

Kartick (November).—The bajri crop is now ready for the sickle, and both men and women are busily employed in gathering the harvest. At night the cultivators remain in the fields to watch the kharif crops. The first cotton is now picked, and here again women are employed. In garden lands buck-wheat, gram, opium, rajura, mustard, &c., are sown.

Soils. Telingana.

Soils.—The following is a description of the soils in the Telingana district. The soils of nearly all the Telingana districts may be classed under the three designations black, red, and sandy. The black soil is popularly known as *regar.* Its productive powers appear to depend on the proportion of lime present in it. There are several subdivisions, of which the following can be more clearly defined :—

1. *Utcha* (pure) *regar* is considered the best of these soils. It is darker in colour than the rest, it is more plastic when wetted, and parts more readily with its moisture than do other

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Chapter III. Productions. Agriculture. Soils. Telingana.

descriptions; it contains rather more lime and less silica. It can scarcely be considered more fertile than the rest.

2. *Katta regar*, which may be described as a stiff loam containing less lime than No. 1 and little soluble matter. Perhaps on this account it becomes available for cultivation of jowari in very wet seasons. Fields of this soil are only slightly manured. Both these descriptions of land produce splendid crops of rice.

3. *Raura* is good garden soil. It contains about seven per cent. of lime, but in a very pulverised form, not in pieces or nodules as in *regar*. The soil is always heavily manured for garden crops: 450 to 750 maunds are applied per bigha.

4. *Rawti Zamin* is also used as garden soil. It contains about one-half per cent. of lime but not so much pulverised as in the *katta regar*. When used for garden crops, but as much manure is required as in the last named description.

5. *Sola Zamin* is greyish in colour, much like No. 4 in quality. The *abi* crop of rice is sown in it during the rains. It is manured only by herding cattle, goats and sheep on it.

6. *Chona ki pathar ki regar* is a rough soil, rich in lime, containing about twelve per cent. This description is best suited for jowari, grain and pulse. It is very rarely manured.

7. *Chowka regar* or *milwa* is intermediate between the black and red soils, and contains very little lime. This is usually sown with the *kharif* or rain crop. It is slightly manured.

8. *Kuttay sowda* is a black soil containing quartz pebbles and not more than one per cent. of lime.

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9. *Reva Zamin* or *chalka* is a finely pulverised red soil with a trace of lime in it. This is well adapted for the *punas* crops. This soil is rarely manured, and then only by herding cattle on the field. *Rab* crops are scarcely ever sown in this soil.

10. *Yerraha Chowka* is also a red soil, not so finely powdered as the last, and contains a small proportion of lime. It parts easily with moisture. It is suitable to some of the *punas* crops, also for yellow jowari, bajri, tili, and harra mung (a pulse). Fields of this soil are not manured.

11. *Ghursu bhumi* is red soil, stony, and only available for some of the *punas* crops. It is not manured.

12. *Balasudu*, and 13, *Sali dubba*, are mere sands, not worth manuring and scarcely ever cropped. The latter is sometimes sown with kulthi.

MAHARATWARI.—As in Telingana, the soil of Maharatwari, taken as a whole province, may be classed in three divisions: 1st, black; 2nd, red; 3rd, a mixture of the two. These are locally known as *regar*, *masab*, and *milwa*. Dr. Bradley, writing on the soil of Daulatabad Circar, which now forms one of the largest districts in that portion of His Highness the Nizam's Dominions, says—Though a very considerable portion of the surface be occupied by mountainous tracts and soil of a barren nature, still, allowing for this deduction, it contains much land of very superior nature, manifested in the luxuriance of the growth of the cane and poppy, and heavy corn crops raised throughout the Circar.

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Chapter III. Productions. Agriculture. Soils. Maharatwarl.

The cultivated soils are of two descriptions, that prevailing on the higher tracts is generally of a heavy rich aluminous character, whilst on the plains it is principally a light and fertile loam, in either case of no great depth, and resting upon a rocky substratum.

These two soils are derived from the wearing away of the surface rocks, the basalt going to form the stiff dark soil whilst the amygdaloid wacken disintegrates into a friable earth, the lime and sandy particles of which, mingling with the stiff aluminous soil, counteract its tendency to contract in the hot weather, as well as giving it higher powers of absorbing moisture. On the other hand, the wasting of the basaltic rocks mixing with light friable earth converts it into rich loamy lands, diminishing its radiating powers, and causing it to be more retentive of moisture.

Such is the exuberant fertility of basaltic soils in general that some are said to bear wheat-cropping thirty years in succession without a fallow. The secret rests in the knowledge that those inorganic substances which plants require for their healthy condition are lavishly afforded in the decomposition of these rocks, which year by year are spontaneously undergoing chemical changes by the alterate influence of heat, moisture, light and air, and thus unseen are constantly restoring to the soil those inorganic substances the crop has been consuming. In the absence of these facts it would be difficult otherwise to conceive how much fertility could exist in such a

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wretched-looking soil, but here appearances are no criterion of its quality.

The kunbis call the dark soil *kalla muttee*, and that remarkable white description only found in the neighbourhood of villages *pandaree muttee*. Where calcareous matter is much mixed in the land it is termed *chun khada*. *Matwunt chandee* is the red soil formed by the breaking down of the ferruginous clay beds, and *bulda* when very stony, as is often the case along the foot of the hills.

Crops.

CROPS.—A regular rotation of crops is followed in the Telingana districts in the inferior descriptions of soil (termed *chilka* soil). When waste land is prepared for cultivation, crops producing oil seeds are generally grown for the first year; the next year the land is put under yellow jowar, and this is followed by *sanva* and *kudru*. If the land lies near a village, facilities for manuring the soil are afforded, and therefore a *mandwa* crop is generally raised. In the better descriptions of land, if the soil has been exhausted by jowari crops, gingelly seed and *urid* are raised on it, and sometimes hemp. A mixed crop of *kudru* and *tur* is also raised. A jowar crop is also sometimes followed by a cotton crop. By constantly cropping the soil with yellow jowar, it gets exhausted, and therefore jowari is seldom or never grown for two successive seasons in the same field. In the better descriptions of waste lands (*regar* and *milwan*), in which rabi crops are grown, *kulthi*, *lakh*, or castor-oil seeds are first sown; this

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Chapter III. Productions. Agriculture. Crops.

is followed in the next season by *kulthi*, grain, *masur* or peas, &c. In the third year jowar mixed with linseed or *kurdi* is sown. After that, a rotation of jowar and *kulthi* crops follows. In irrigated lands in which paddy is grown no regular rotation of crops is followed, but sometimes sugarcane and betel are raised. The irrigated lands of the Telingana country generally yield two crops in the year, and if the soil gets exhausted, and the cultivator thinks a fallow necessary, he raises only one crop that year. In the Maharatwara country, too, a rotation of crops is observed. If waste land is prepared for kharif cultivation, bajri or cotton is first sown. For two or three successive years nothing but bajri is raised. This is followed by *mung*, *urid*, *mutt*, *hulga*, or hemp, and when the land reaches that condition when ploughing becomes necessary a *tur* crop is last raised. The roots of this crop strike deep in the ground, and as this loosens the soil, ploughing is easily carried on. When waste land is proposed for rabi cultivation, jowari or *kurdi* is first sown, this is followed by wheat or jowar for four or five successive years, after which gram is raised for a season. When the ground requires ploughing, any one of the kharif crops is sown, and then next year the ground is ploughed. In wet cultivation, if sugarcane is raised one year, it is followed by paddy next year. No regular rotation of crops is otherwise observed in wet cultivation in the Maharatwara country.

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CHAPTER IV.

INHABITANTS.

Census 1881.

Caste Divisions.

According to the Census of His Highness's Dominions taken in February 1881 the total population is 9,845,594. The principal caste divisions amongst the Mussulmans are the Shaiks numbering 4,84,155, the Saiads 89,909, Moguls 15,423, Pathans 61,437, and those returned under the head of "unspecified" 2,75,005. The total Mahomedan population of the Dominions, including that of the Capital and Suburbs (1,92,350), is 9,25,929. The following are the Census totals of the chief divisions of the remaining classes of the population:—Brahmins 2,59,147, Rajputs 49,843, Bairagis 5,057, Beydars 1,19,161, Bhois 92,170, Chambhars 4,47,312, Dargis 30,937, Dhangars 4,82,035, Gaondis or Uparis 30,039, Gaolis 2,12,608, Gosains 21,395, Gujrathis 3,544, Lingayats 97,836, Jogis 4,371, Lohars 56,128, Kamatis 1,94,284, Kolis 2,13,966, Koshtis 79,142, Kunbis 16,58,665, Mangs 3,15,732, Malis 83,806, Mahars 8,06,653, Kumbhars

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Chapter IV. Inhabitants. Caste Divisions.

90,835, Mahalis, 1,02,213, Manbhaos 2,627, Mahrattas 3,69,636, Marwaris 42,009, Sonars 88,769, Telingas 3,27,338, Telis 67,564, Waddars 54,833, Banjaras 6,120, Banias 3,92,184, Bhils 8,470, Gonds 39,513, Koyas or Kois 45,300, Lambanis 85,204, and Pardhis 2,114.

AGRICULTURAL CASTES.—The Kunbis or cultivators (1,658,665) are found in all the districts. The following description of the character and mode of life of the Kunbi is taken from Mr. Fardunji Jamshedji's "Notes on the Agriculturists of Aurangabad." It applies equally to all the districts of the Maharatwari Division :—"The Kunbi is a harmless, inoffensive creature, simple in his habits, kindly by disposition, and unambitious by nature. He is honest, and altogether ignorant of the ways of the world. He knows little of the value of money, and when he happens to earn any, he does not know how to keep it. Like Charles the Second's sailor, he makes his money like a horse, and spends it egregiously like an ass. He is satisfied with very little, and is contented with his lot, however humble. His passions are not strong ; he is apathetic, and takes things easily, is never elated with success, nor is he readily prostrated by misfortune. He is a thorough conservative, and has a sincere hatred of innovations. He cherishes a strong love for his *watan* (hereditary holding and rights), and whenever any trivial dispute arises in connection with these he will fight it out to the very last. He will often suffer great wrongs with patience and resignation, but his indignation is aroused if the least

The Kunbi.

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encroachment be made upon his personal *watandari* rights, though many may yield him no profit, but happen, on the contrary, to be a tax upon his purse. If the regulated place be not assigned to his bullocks, when they walk in procession at the *Pola* feast, or if he has been wrongfully preceded by another party in offering libations to the pile of fuel that is to be fired at the *Holi*, the Kunbi at once imagines that a cruel wrong has been done him, and his peace of mind is disturbed. He will haunt the courts of the taluk and district officials for redress, and neglecting his fields, will pursue his object with a perseverance worthy of a better cause. The Kunbi's domestic life is happy and cheerful; he is an affectionate husband and a loving father. He is a stranger to the vice of drunkenness, and in every respect his habits are strictly temperate. He is kind and hospitable towards the stranger, and the beggar never pleads in vain at his door. In short the Kunbi, within the scale of his capacities, is endowed with most of the virtues of mankind, and exhibits but few vices. We cannot, however, accord to the Kunbi the merit of energy. Industrious he is; he rises early and retires late; in the hottest time of the year he works in the fields under the burning rays of the sun; at other seasons he has often to work in the rain drenched to the skin; he is to be seen in the fields on a bitter winter morning, defying the cold, clad only in his simple coarse kumbli (blanket). Thus his life is one of continued toil and exposure. But, while admitting all this, it cannot be denied that he works

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Chapter IV. Inhabitants. The Kunbi.

apathetically, and without intelligent energy of any kind—that the spirit of emulation does not inspire him with vigour; he is slow in his manner of work; his fields are generally badly ploughed, negligently cultivated, and they are not unfrequently allowed to be choked with weeds. His rival in rural labour, the Pardasi, excels him in many of these respects; the fields held by this latter class are deeply ploughed, carefully cultivated and thoroughly weeded. The Kunbi women are very industrious and are perhaps more energetic than the men. Upon them devolves the performance of all the domestic duties. They have to carry water from the river or well, grind corn, prepare the meals, sweep the house, and plaster it with liquid clay or cowdung, clean the cooking vessels, wash the linen, and attend to their children. For a part of the day they are also employed on light field work. Besides getting through these multifarious duties, the women of the poorer classes generally manage to find time to gather a head-load of either fuel or grass, which they carry to their own or any other adjoining village for sale. From these hardly acquired earnings they purchase salt, oil, and other necessaries for household use, and a little opium, a minute quantity of which they invariably administer to their children as a narcotic. Indeed the Kunbi woman takes an honest pride in supplying opium to her children from her personal earnings. If all the women in the family have not enough work on their own holdings, some of them go out to labour in the fields of other holders, and their earnings form no mean addition to the income

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of the Kunbi cultivator. The women work as hard as the men, and fortunate is the cultivator who is blessed with a number of female relatives in his family, for instead of being a burden, their industry is a steady source of income to him. With a heavy load on her head, an infant wrapped up and slung to her back, the Kunbi woman of the poorer classes will sturdily tramp some six or seven miles to market, sell the produce of her field there, and from the proceeds buy articles for household consumption : she will then trudge back home in time to prepare the evening meal for the family."

The Telingana Cultivators.

Regarding the cultivators of the Telingana provinces Maulvi Nazir Ahmed, Sadr Talukdar, writes as follows :—"The cultivators of Telingana are, as a class, idle, shiftless and improvident ; these characteristics being induced and aggravated in a great measure by two special causes—toddy-drinking and the influence of climate. In this part of the country there will rarely be found a single individual, whether cultivator or labourer, who is not addicted to toddy-drinking. Among the females, though the vice is not so very general, a large number of young women of the lower classes are given to it. From about an hour and a half before sun-set up to 10 P.M., the toddy shops are thronged, and a large part of the village population apparently passes away that interval of time in this foolish and injurious mode of dissipation. There seems something in the atmosphere and climate of Telingana that is inimical both to men and cattle. Man in that province is thin and of small

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Chapter IV. Inhabitants. The Telingana Cultivators.

stature, cattle puny and stunted, and unfit to undergo a long day's hard labour. Though there is plenty of fodder, the milch animals yield only a small quantity of milk. It has also been noticed that thorough-bred cows and she-buffaloes, goats and sheep imported from other parts of the country, yield a smaller quantity of milk than what had been obtained from them in their native country. Their capacity for producing milk appears to be impaired by their feeding on Telingana grass. Regar lands produce grass tolerably good, though scanty, but that grown on Chalka lands and called "Eda gadi" in Telugu and "Lapa" in the North-Western Provinces is injurious, and has some specific influence in causing barrenness and debility. To revert to the influence of toddy-drinking on the labour and produce of the province. It is an established fact that indulgence in intoxicating liquors is the mother of many evils. This vicious habit and the moral weakness it brings in its train produce idleness, profligacy, and extravagance. The cultivators pay little attention to husbandry, and grudge labour in the preparation of their land. One example may be cited. They do not manure the "Abi" crop on this pretext, that the effect of the manure given to the preceding "Tabi" lasts for a considerable time and benefits the succeeding crop; then the cultivation of sugarcane, though the most profitable, is undertaken to a very limited extent, simply for lack of energy and industry of which, as is well known, a great deal is required to ensure a plenteous outturn. The dry land is not at all

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looked after, and is left fallow every third or fourth year, in order to reduce it to the condition of waste land, so as to obtain it on the easy terms on which that description of land is granted by Government. Land that has to be left fallow every third or fourth year is in Telingana known as "Pul-Chalka." Another very serious loss to the province is that sources of artificial irrigation, the usual seasonal repairs of which devolve by custom on the ryots, are neglected by them from laziness until they run out of use. The Telingana people are the most backward amongst all His Highness's subjects in initiating for themselves new methods of irrigation. Neither do they properly look after their dwellings, which are usually wretched cottages and mud huts ; and are evidently insensible to the degradation of leading a low and miserable life. Common mats and earthen vessels form the usual household furniture ; mean and uncleanly habits are so ingrafted in them that even if possessed of brass and metal vessels, these are, excepting the "lota" and "thali," seldom made use of, being reserved for display at marriage ceremonies, the visits of friends and relations and other festive occasions.

The males have no other dress but a "dhoti," a blanket, and a "sarband," and a pair of sandals, the usual cost of which is "dhoti" Rs. 2, blanket Rs. 2 to Rs. 4, "sarband" from 12 annas to 1 rupee, and a pair of sandals from 6 to 8 annas. They also wear one or two small pearl ear-rings (pogal) and bangles ("karas") on their wrists. The better class

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Chapter IV. Inhabitants. The Telingana Cultivators.

of cultivators have also a silver waist-band, and the Lingayats or worshippers of Shiva keep suspended from their necks a small silver box containing a stone formed in the shape of a "ling." The females are much more neat and clean than the other sex. They clothe themselves in "saris" and "cholis" of gay colours, keep their hair always oiled, combed and well dressed, and generally put on one or two gold ornaments. The higher classes deck themselves out with double necklaces of pearls and other valuable ornaments.

As to the moral condition of the population, adultery and profligacy prevail to an enormous extent. Cases of illicit intercourse are frequently brought to notice. The lower classes such as Dhangars, &c. usually keep two wives. The wives of the cultivators of the middle class assist in field labour and share its toils and hardships. Wives are generally more intelligent than their husbands, and preserve in memory an accurate account of Government demands and payments. Whenever occasion arises, the husband brings in his wife to settle the accounts. The usual diet of the people is a kind of gruel called "ambil," prepared by boiling a coarse ground flour of jowar, lachna, sanvan or kodru in water. When ready, it is well stirred and taken with butter-milk and salt. The ambil, which is prepared from kanki into a hard paste, is called "gutka," and is the food usually taken during the day. At night they eat jowar or "lachna" bread and rice. A seer of this food is the usual day's allowance for either man or woman.

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Cultivators are much given to smoking, and their wives chew "pán" or betel-leaves.

Other Agricultural Castes.

To the agricultural class also belong the Tambolis (965); they are usually betel-leaf sellers.

Wanjaris.

The Wanjaris (108,644) are found chiefly in the Aurangabad, Bidar and Nandair districts. This class is sprung from a race of Kshatriya origin, and is mentioned by Manu as one of "those who by the omission of holy rites and by seeing no Brahmins had gradually sunk to the lowest of the four classes." The men dress like Kunbis, but the women wear a dress similar to that in use amongst the Banjara women. Their occupation is chiefly agricultural.

Malis, Gujars and Lodhis.

The Malis (83,806) occur chiefly in the districts of Aurangabad, Birh and Parbhani. Their chief occupation is agriculture, but some are also fruit and vegetable sellers and labourers. The Gujars (562) claim to be of Rajput descent and are mostly agriculturists. The Lodhis (3,459) came chiefly from the Central Provinces, and usually follow the profession of tile and brick-makers and carpenters, but a considerable percentage of them are agriculturists.

Artisan Castes.
Sonars.

ARTISAN CASTES.—The Sonars, goldsmiths (88,769) are at the head of this class. They are pretty equally distributed throughout the districts. They have religious teachers of their own caste, and do not as a rule allow Brahmins to perform their marriage ceremonies. They invest their children with the sacred thread at the age of seven years.

Tambatkars.

Tambatkars (935) are chiefly workers in copper and brass. A few are

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Chapter IV. Inhabitants. Artisan Castes.

also agriculturists. The Tharikaris (131) are servants of the Sonars or goldsmiths. The Otaris (947) are workers in bell metal of which they make idols, toe-rings and other articles. The Kancharis (1,398) are makers and vendors of glass and lac bangles. The Beldars (5,555) obtain their name from the "bel," a spade or mattock. There are several divisions of the class. Some are labourers and others wander about in gangs, and are said to be clever pilferers, especially at fairs and other large gatherings. The Sutars, carpenters, (99,437) are found in pretty equal numbers in all the districts. The name, according to Dr. Wilson, is probably derived either from the Sutar's "sometimes joining planks by string or from his using string in planning or measuring." The Lohars or iron-workers (56,128) are most numerous in the Yelgandal (8,261) and Khamam Districts (6,524); but they are found in considerable numbers in all the others. There are twelve divisions of the caste. Their occupation consists in making iron implements for agricultural purposes, and in repairing the Kunbis' ploughs and field implements. Some of the sub-divisions are itinerant. The Pathrots (461) are workers in stone. They make and repair stone hand mills. The Kasis (1,217) follow a similar occupation.

Tharikaris. Otaris. Kancharis. Beldars. Sutars. Lohars. Pathrots. Kasis.

Writing Castes. Kayaths.

WRITING CASTES.—The Kayath or Kayasth caste (3,427) occur chiefly in the capital. They are "the clerks of the men of the pen all over India; subtle, clever and intellectual, and very ready in acquiring a knowledge of English." Those

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at Haidarabad usually have a good knowledge of Persian. They claim Kshatriya descent, and say that their progenitor invented reading and writing. The Parbhus or Prabhus (136) are an off-shoot of the same caste. The Khatris (11,290) occur chiefly at Kulbarga, Parbhani and Nandair. The Emperor Akbar's celebrated Minister Todar Mal belonged to this caste, which came originally from the Panjab. They claim to rank as Kshatriyas. They are "staunch Hindus, and it is somewhat singular that while giving a religion and priests to the Sikhs they themselves are comparatively seldom Sikhs. They are a very fine fair handsome race and are very generally educated." They are chiefly employed as clerks and writers in the various Government offices at the capital and in the districts. The Vidurs (6,958).—Some of them are clerks, others cultivators and shopkeepers. The term Vidur is usually applied to the illegitimate children of Brahmans by women of a lower caste. The Golaks (1,209) and Borals (250) are also usually illegitimate offspring. They usually follow the profession of shopkeepers and grainsellers.

Parbhus.

Khatris.

Vidurs.

Golaks and Borals.

Food Preparers.—The Khatik or Kassab (9,384) are butchers. They occur chiefly in the Khamam, Nagar Karnul and Nalgunda Districts. The Kalals (2,33,201) are liquor distillers and toddy sellers. They occur chiefly in the Yelgandal District (55,740), and in Khamam (37,812), Nagar Karnul (23,699), and Nalgunda (37,998). The story as regards the origin of the name of the caste is as follows :—Parvati was "one day

Food Preparers. Kassabs.

Kalals.

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Chapter IV. Inhabitants. Food Preparers. Kalals.

athirst in the jungle, a toddy-drawer drew toddy from the date palm, and the goddess appointed him and his offspring to be drawers of liquor to mankind, but forbade their drinking of the liquor they drew. The Kalals have observed the command."

Telis.

The Telis (67,564) are oil pressers, oil cake makers and also agriculturists. There are several divisions of the caste which was a much despised one in the days of Manu, and Brahmans were warned against engaging in the occupation. Their mills are not worked on Mondays, as that day is sacred to their

Lonaris.

tutelar Deity Mahadeo. The Lonaris (14,655) are preparers of salt and are also charcoal burners.

Weavers and Dyers. Rangaris. Niralis.

WEAVERS AND DYERS.—The Rangaris (16,446) are cloth dyers and sellers. The Niralis (1,005), who principally inhabit

Ataris.

Nandair, are indigo dyers and weavers. The Ataris (253) use dyes prepared from wood and dye fabrics of an orange colour.

Koshtis.

The Koshtis (79,142), who occur chiefly in the Nandair and Indore Districts, are weavers of cotton and silk, and make horse and palankin trappings and cloth. They have twelve and a half divisions. Some are Jains and others Lingayats; those who profess the latter religion do not wear the ling openly but hide it in their dhoties or turbans. They worship it at their marriage

Salis.

ceremonies and on other festive occasions. The Salis (185,008) are also weavers. They are most numerous in the Yelgandal, (70,366) and Khamam Districts (29,610). They make silk saris and cotton cloths and have the same number of divisions as the caste just noticed. They are also cloth-dealers.

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PASTORAL CASTES.—The Ahirs (3,904) are believed to be the descendants of the Indian race which was dispersed to the south and east by Scythian invaders. In common with the Jats and Gujars they follow the Scythian custom, which compels the younger brother to marry the widow of the elder. "Before the Christian era they were near Sind, and thence moved to Gujarat. When the Kattis arrived in Gujarat in the eighth century, they found the greater part of the country in the possession of the Ahirs; meanwhile part of the tribe had journeyed east. They are spoken of as settled in Khandesh. And an inscription in one of the Nasik Buddhist caves shows that early in the fifth century the country was under an Ahir King; and in the Puranic geography the country from the Tapti to Deogarh is called the Abhira, or the region of cowherds. It seems probable that they were connected with the Yadavas who were in power in the eighth, and again appear as the rulers of Deogiri or Daulatabad in the 12th and 13th century." The Ahirs or cowherd kings, says Meadows Taylor, ruled over the wild tracts of Gondvana, and parts of Khandesh and Berar, and had possession of fortresses like Asirgarh, Gawilgarh and Narnala and other mountain positions, where they remained secure and independent tributary, however, to the Yadavas of Deogarh, or to the Hindu dynasties of Malwa as long as they existed, and afterwards acting independently. The Gaolis, milkmen (212,608), who occur chiefly in the Yelgandal (68,250), Khamam (58,090) and Nagar Karnul (33,872) Districts, belong

Gaolis.

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Chapter IV. Inhabitants. Pastoral Castes. Dhangars.

to the same caste. Many of them are agriculturists. The Dhangars (482,035) are pretty equally distributed in all the districts. They have twelve and a half divisions. They are hereditary tenderers of sheep and goats. The Holkar family of Indore belongs to this caste. They worship Khandoba and sacrifice goats at births, marriages and deaths. They are much addicted to liquor. In the Telingana districts many of them are cultivators. The Hatgaris (41,128) are the highest division of the caste just noticed, and are sometimes recognised as a separate caste. Kunbis eat with them.

Hatgaris.

Hunting and Fishing Castes. Pardhis.

HUNTING AND FISHING CASTES.—The Pardhis (2,114) occur chiefly in the Raichur and the Naldrug districts. They are huntsmen and game snarers, and have three divisions, one of which repairs handmills, a second uses matchblocks to shoot game, and the third snares both birds, hare and antelopes. They purchase their wives, the usual price paid being from 12 to 16 rupees, the younger brother marries the widow of the elder. Like the Sudras they are superstitious and believe in omens. "A favorite omen is the simple device of taking some rice or jowari in the hand and counting the grains. An even number is lucky, an odd number is unlucky. If dissatisfied with the first result, a second or third pinch is taken, and the grains counted. A winnowing basket or a millstone falling to the right when dropped on the ground is lucky, as is also a flower falling on the right side from the garland with which they crown their goddess. The Phans Pardhis never use the railway ; and are forbidden the

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use of any conveyance whatever. More precautions however attend the women than the men. The women may not wear silver bangles on their feet, they may not eat flesh or drink liquor, nor may they in any division of Pardhis prepare the food or mix with the family until three months after a childbirth. Similar religious scruples exist among the Langoti Pardhis against the wearing a razai or a spotted cloth, or the using a cot. Their name is derived from their wearing the langoti, because of their fear that a dhoti if worn might become soiled and therefore unlucky. Their ordeals resemble those in vogue two thousand years ago. If a woman is suspected of adultery she has to pick a pice out of boiling oil, or a pipal leaf is placed on her hand, and a red hot axe placed on it. If she is burnt or refuses to stand the test, she is pronounced guilty. The punishment for adultery consists in cutting a piece off the ear, and in exacting a fine. Another test is the water ordeal. The accused dives into water; and as he dives an arrow is shot from a bow. A swift runner fetches and brings back the arrow; if the diver remains under water until the runner has returned he is pronounced innocent." An account of some of the criminal practices of the tribe is given under the head of criminal castes.

Kolis.

The Kolis (213,966).—Little is known respecting the origin of the Kolis. Their own account is mild enough, for they hold they are descendants of no less a personage than the celebrated Valmiki, the author of the Great Indian Epic the Ramayan. It is probable that they are a mongrel race, and have sprung

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Chapter IV. Inhabitants. Hunting and Fishing Castes. Kolis.

from alliances formed between Hindu and aboriginal tribes. They are chiefly agriculturists. At one time they acted as guards in the hill passes on the northern frontier and in the Ajanta hills, there is a tribe of Kolis who had charge of the Ghaut passes.

Bhois.

The Bhois (92,170) are members of the Dravidian family of aboriginal races. The Brahmans say they are descended from a Bhil mother, their progenitor being a Brahmin. The caste has twelve and a half divisions. The following description of their customs is quoted from the Berar Census Report:—

"A Bhoi considers it pollution to eat or drink at the house of a lohar, a sutar, a bhat, a dhobi or a barber, he will not even carry their palanquin at a marriage. But a Bhoi out of caste is received back by his fellows when he has drunk the water touched by a Brahman's toe, and has feasted them with a bout of liquor. Like the Pardhis the Bhois have foresworn beef but not liquor. In dress and ornaments they display a dravidian tendency. Like the Dhangars they wear earrings. Their women wear the toe-rings but not the nose-rings of Hindu women; like Gond women they wear brass bangles, which they do not remove, although they discard the black bead necklace, during widowhood. Their funeral ceremony resembles that of the Gonds. Cremation is rare. After a burial each mourner repairs to the deceased's house to drink. Each then fetches his own dinner and dines with the chief mourner. Ten days afterwards, when the deceased's heir has bathed and shaved, they again dine at his house, but this time

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at his expense ; a caste dinner is given next day." They are employed in a variety of ways, some being herdsmen, others agriculturalists and fishermen, at Haidarabad large numbers are employed as palki-bearers, and as such perform many of the menial offices of the household when off duty, such as fetching water, washing cooking utensils, grinding curry stuff, scrabbing the floor, &c. They form a powerful guild or trade union, and strikes are not rare. They have a great horror of epidemics, and whenever any occur in a town, they decamp without notice and will not return until the epidemic is passed. Sudden strikes of this kind are very frequent at Haidarabad where they are largely employed. They are very trustworthy servants and are seldom guilty of the petty thefts so common amongst other classes of domestics.

Religious Mendicants and Vagrant Castes. Thakurs.

RELIGIOUS MENDICANTS AND VAGRANT CASTES.—The Thakurs (2,784) who occur chiefly in the Mahratwara districts are identical with the Bhats. They are the hereditary village bards, and are described as a fine intelligent race, well-made and good-looking, having a minute knowledge of the genealogies of their hereditary patrons. They repeat poetry with much spirit and gesture, and are ready improvisers. They follow no occupation, and their chief object of veneration is the goddess Mahakali. They eat goats' flesh and smoke ganja and eschew spirituous liquors. The Guraos or Tamadis (25,957) are chiefly mendicants, some are musicians, others agriculturalists. They are found chiefly in the Bidar and Naldrug districts.

Guraos.

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Chapter IV. Inhabitants. Religious Mendicants and Vagrant Castes. Naths.

THE NATHS.—Members of the Nath sect to which Jogis, Bharadis and other sub-divisions belong are found chiefly in Aurangabad and Naldrug. Members of all castes are admitted to the sect, which is a very ancient one. Originally the members of it followed no profession, but now some of them earn a livelihood by fortune-telling, the selling of magic charms, or weaving the ordinary country blankets. According to the Berar Census Report the first Nath "is identified with Mahadeo," and his disciples, two in number, are identified with Vishnu and Siva. These two disciples "in their time had each a disciple," one of whom Gorakh was a contemporary of the great Malwa King Vikramaditya, and gave his name to Ghorakpur. One of the divisions of the sect is also called Goraknath after him. The men of the sect wear an earring either in the lobe or middle of the ear. If the earring is broken by accident or otherwise, it must be replaced by a new one, or one made of a piece of string or cloth, and until this has been done, the Nath must not eat any food. If the hole of the ear is so much cut or torn that an earring cannot be placed in it, he is outcasted. The men dress like Gosawis and the women like Marwari women. They carry round their necks a string, to which is fastened a shingi or piece of pipe on which before a meal they pipe their grace before meat. Their form of salutation is "Nathaji kalian kartil" (may Nathaji do good to you). The Naths bury their dead, the grave being filled with salt the twelfth day after death. The wallet and an earthen earring

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are buried with the dead, pan and a pitcher of water is placed in one hand. When a married woman is interred she is clad in red or green clothes, but for a widow the ceremonies are the same as those for a man.

Manbhaos.

THE MANBHAOS.—Members of this sect (2,627) are found chiefly in the Aurangabad district where they have many mats or monasteries. An account of the origin of the caste is given in the article on Paithan which is one of their chief places of resort. The sect is chiefly recruited from Kunbis and other Sudras, and but seldom from the higher castes, although there are a few instances of Brahmans having joined them. Women who are barren sometimes make a vow that the first child they have whether male or female shall be consecrated to the Manbhaos. The following is an example of the practice. Some 150 years ago a female Manbhao was in charge of the mat at Sagar, three miles from Rakisbon in the Aurangabad district, and a poor Mahomedan woman who was barren made a vow that she would dedicate any offspring she might have to the sect. In course of time she had a son and fulfilled her vow. The boy afterwards had charge of the shrine, got married, and his descendants continue in charge to this day. The Manbhaos profess great regard for animal life, and during the celebration of the Dasara they retire to the jungles in order that they may not see the buffaloes being slain. According to the Berar Census Report—"The Manbhaos are divided into three classes. The first are the Brahmacharris. They are the

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Sanyasi or ascetic members of the sect, who subsist by beggary, and devote their lives to meditation, prayer and spiritual instruction. The second class are the males and females, the heads too of both sexes are shaved before the first year of life is past, and are regularly shaven afterwards. Marriage being contrary to strict rule, they inform their Guru and get his consent before taking any further steps. The ceremony is performed in strict privacy inside the temple. A man is wont to signify his choice of a spouse by putting his jholi or beggar's wallet on hers. If she lets it remain there, the betrothal is complete. A woman may signify her desire by wearing a pair of garlands, with one of which she crowns the image of Krishna, and with the other her intended spouse. He may reject the offer if it so pleases him. The marriage ceremony is very quiet and unaccompanied by processions or rejoicings. Widow remarriage is allowed. There is no distinction of dress among the Gharbaris between a married and an unmarried woman. Neither wears bangles or toe-rings, marriage string or black bead necklace, nor do they besmear their faces or bodies with red or yellow turmeric. They also abjure bodice and jewels. The third division of Manbhaos are the Bhopes, they are in dress, in usage and customs wholly secular, they engage in any occupation which pleases them, and are sometimes employed as pujaris or servants in Manbhao temples. Except in creed they are undistinguishable from a

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Kunbi or Mali. Like other Manbhaos, however, they observe no other festivals than the Gokal Ashtami and Dattatreya Jayanti or the birthdays of Krishna and Dattatreya; the Rakhi Purnima or cocoanut holidays; and the full moons in Chaiter and Margashirsh. The chief Mahant spends eight months each year in a spiritual visitation, taking up his abode with one of his disciples during the rains."

Gosains.

THE GOSAINS.—Members of this sect numbering 21,395 are found chiefly in the Paithan, Aurungabad, Bidar and Nandair districts. The Gosains or Gosawis are divided into ten classes, and are hence sometimes called Dasnamis. The division is said to have originated in the following manner :—"Shankaracharya, the great Sivite reformer of the 9th century when at Benares, had four disciples, Swarup, Balabhadra Prithivi, Urda and Ranatrotaka. At their teacher's death these four went west and east, south and north, and founded the Sharda, the Shamlu Govardhan, the Sringagiri and the Josi Maths respectively. From these have sprung the ten divisions alluded to." Many of the members of this sect are engaged in various trades and occupations. Those who lead a life of religious mendicancy seldom shave their hair or beard which in consequence become excessively filthy. They smear their bodies with ashes, and the clothes of most of them consist of a small slip of cloth with the ends tied to the waist. They wear beads round their necks and generally carry a string of them in their hands. They carry a wallet or begging bowl and a staff.

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Chapter IV. Inhabitants. Religious Mendicants and Vagrant Castes. Gosains.

Their dead are buried in a sitting posture, the skull being cracked and some salt placed in it, a bead is placed between the dead man's lips and a rupee on his forehead. After the days of mourning are over a caste dinner is held. The ranks of the Gosains are recruited from Brahmans and Sudras. The Kunbis and other classes frequently employ them as Gurus or spiritual advisers. Gosains are not supposed to eat meat or drink liquor, but most of them will eat mutton, fish or fowl, they are much addicted to ganja and bhang. A Gosain's dress has always been a favourite disguise. Sivaji escaped from Aurungzebe in this manner, and did not discard the dress for nine months. It is often assumed for purposes of crime. "A false Gosawi may, however, always be detected by his ignorance of the caste mantras, a true Gosain has a peculiar mantra for many of the most ordinary or trivial actions of every-day life, and these are handed down by oral traditions from teacher to pupil."

THE BAIRAGIS.—Members of this sect, numbering 5,057, are found chiefly in the Naldrug, Bidar, Aurangabad and Birh districts. They are worshippers of Vishnu. The true Bairagis are ascetics and never marry. Their ranks are recruited almost exclusively from the Brahmins. Their disciples are initiated at an early age by being placed in the mystic square, having a necklace of Tulsi beads placed round their necks, and the mantra of the Guru communicated to them by himself.

Gondhalis.

THE GONDHALIS.—Members of this sect, which numbers 4,824, are distributed chiefly in the Bidar, Naldrug, Aurangabad,

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Birh and Nandair districts. They are usually attached to temples, though some are wandering mendicants. Numbers of them are found at Tuljapur. They perform what is known as the Gondhal ceremony at the houses of Brahmins in the Dasara, Hanuman's birthday and the cocoanut holidays. This ceremony can only be performed by married members of the sect, and those so entitled to perform it wear a string of cowries round their necks. They bury their dead and shave their beards as a sign of mourning.

Gondhalis.

The Vasdeos, another sect of mendicants, occur chiefly in the Nandair and Parbhani districts. They number 631. They are beggars and wear caps of peacock feathers, the stems being bound together with a sham snake, while the feathers shade the face. They carry cymbals and wooden clappers and beg only in the mornings. Each man has his beat which another Vasdeo dare not infringe unless bareheaded. They eat any kind of meat and drink liquor. The sect is said to be of Kunbi origin.

Vasdeos.

THE BAHURUPIS, numbering 185, are professional story-tellers and mimics. They can imitate certain animals and also the voices of men. Their marriage customs are similar to the Pardhis.

Bahurupis.

THE KANJHARIS, numbering 1,807, are chiefly enumerated in the Parbhani district. They are vagrants, and some of the women lead an immoral life. They live in rudely constructed tents which they carry about with them.

Kanjharis.

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Chapter IV. Inhabitants. Religious Mendicants and Vagrant Castes. Kaikaris.

THE KAIKARIS OR KAIKADIS.—This tribe, which numbers 7,040, occurs chiefly in the western and southern divisions. The tribe has twelve and a half divisions, some are thieves and pick-pockets, others snare birds, other divisions sell donkeys or baskets and brooms. Bhavani is their chief deity, and many of them carry an image of the goddess about to make use of in fortune-telling. They purchase their wives. Their dead are buried with the head to the south and the feet to the north, on the third day after the death a hen is killed and cooked at the grave, and pieces of flesh placed at the four corners for the soul of the deceased. An account of some of the criminal practices of the caste is given elsewhere.

Gopals.

THE GOPALS.—This tribe (1,797) is returned chiefly in the Aurangabad and Nandair districts. They have a good many divisions and usually lead a wandering life. Some are acrobats and gymnasts, others wrestlers, and most of them will steal cattle if an opportunity occurs.

Aboriginal Tribes.

ABORIGINAL TRIBES.—Amongst the aboriginal tribes found in the Dominions are the Korkus (122), Gonds (39,513) chiefly in the Sirpur Tandur and Yelgandal districts; Kolams (1,318) in the Sirpur Tandur district; the Andh (8,056) chiefly in the Nandair and Parbhani districts; the Kois (45,300) chiefly in the Khamam district; the Yarkalwars, in the eastern districts; and the Chencholas in the Nagar Karnul district; Pardhan (2,458) almost exclusively in the Sirpur Tandur district, and the Bhils chiefly in the Aurangabad district.

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THE KORKUS.—This tribe is of Kolarian origin. They are believed to have been originally worshippers of the sun and moon, by which they at the present day take their most sacred oaths. They worship teak, and other trees are also held sacred, but their religious observances generally have become so intermingled with the Hindu forms of religion that it is difficult to separate one from another. They bury their dead, and the widows of deceased elder brothers are allowed to remarry. They have a remarkable account of the Creation as will appear from the following extract from the Berar Census Report :—"It came to pass that the gods took counsel together to make man of red earth, and the god Bhim sent a messenger to the house of a white ant, for there was no red earth elsewhere. The ant said it could spare none, but Bhim told it that men should not live for ever, and when they died they should be buried in the earth and again become clay. And Bhim called the sun and the moon to be his witness and his security. Then the gods made men of the clay and set them in the sun to dry. Now at that time there were not many trees on the earth, but each tree was a demon, and the demons came and spoilt the clay images and vexed the soul of Bhim. But he made a dog and set him to watch, and when the tree-demons came, the dog barked, and Bhim catching them, turned their roots upside down. So the men of clay dried and became Korkus. And after this both gods and men were hungry. Then Bhim sent forth a crow, and the crow flew over the great

The Korkus' account of Creation.

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Chapter IV. Inhabitants. Aborigines. The Korkus' account of Creation.

waters for many days until its wings dropped off, and then it hopped over strong ground until its feet were sore. At last it found one grain of Kutki before the house of a Mang, and it took the grain back to Bhim. Then Bhim sent for the Mang, and would have bought food from him, but he said nay, but I will freely give you your fill. They all ate from the hand of the Mang, save one god named Kuar. Then Bhim created women, one woman for each man, and the Korkus bred and mustered. But it happened that a head man of the race waxed greedy and would have taken from the Korkus one measure, instead of one grain of Kutki daily. Therefore Bhim turned him into a bullock, and said I will make Mahars to eat your flesh, and your bones will return to the ants, and Chambhars will I raise up to tan your hide. Then he made two gaolans to tend the bullock, out of the filth made he them. Another account states that Mahadeo created the Korku race at the entreaty of Rawana, King of Ceylon, in order to people the Satpura hills. The demons in this account are not trees, but horses. Mahadeo also created the Mahoti and the Singwal trees to provide them waist cloths and pagris; the wild plaintain for shade; and for food the moha, the char, the siwan and the roots of edible grasses. The name of the Mang in this account is Japre. The pig Baddu is brought from the tank by Bhimsen to eat the filth with which the hero, in his anger at finding that he has defiled himself by eating from a Mang's hands, has covered the house of Japre. The pig does so, and

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is rewarded by being worshipped every third year under the name of Mahabissan. Among the Korkus the village priest, or Bhumak, is expected to ward off and cure diseases, and to defend them from wild beasts. If a tiger came near the place, he indents on the villagers for a male buffalo, or a cock, and a few small iron nails. At midnight he goes round the village boundary, with one hand leading the animal, and in the other carrying the nails. These he drives into the ground here and there to mark the boundary line, and coming back to the village, sacrifices the victim. This rite ought, he considers, to keep off a tiger for a whole year. The power of magic they hold to be imparted by the tree of knowledge. The aspirant takes counsel with other wise men and then bathes; after this he wanders alone in the jungle for three days and nights, plucking leaves from the trees with his teeth, after the manner of a goat. Among the trees are serpents, if he fear them, or put forth his hand, he will surely die. But if his faith and courage fail not, he will light upon the tree of knowledge. Then he returns to his village, bathes, and offers a goat. Thus until his teeth drop out he becomes endowed with the power of magic. A woman with this power is a worse pest than a man."

THE GONDS.—The members of this tribe, the head-quarters of which is Nagpur in the Central Provinces, are believers in ghosts and sorcery. A great many of them are now professors of Hinduism, and have replaced their Burra Peer or great god by Mahadeo. A Gond child is shaved and named on the fifth

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Chapter IV. Inhabitants. Aborigines. The Gonds.

day after its birth. The caste assembles at a feast of jowari bread and liquor while women sing songs in praise of the child's ancestors. The following are the names of some of their gods :—Bhimsen, Bhanjarai, Thakur Deo, Pharsi Pen, Bhumia Deo, and Garola Deo.

The Andhs.

THE ANDHS are more Hinduised than the rest of the aborigines. Brahmans are employed to celebrate their marriages and they abstain from beef and liquor.

The Bhils.

THE BHILS.—The numbers of this tribe chiefly inhabit the hilly country in the Aurangabad District. The Bhils were at one period the most powerful of the groups of tribes which held Central India and a portion of the Dekhan. Their name is believed to be derived from the Dravidian billa, a bow. Their origin according to Hindu tradition is that Mahadeo had several sons by a human bride, and that one of them having killed his father's bull was banished to the hills where he founded the tribe. When the Moguls invaded Khandesh and the Dekhan in the beginning of the 17th century, they found the Bhils hard working and loyal subjects, and under the Moguls they continued quiet and orderly. When, however, the Mahrattas rose to power they could not keep the Bhils in suppression. They were treated as outlaws and flogged and hanged for the slightest offence. "Exposed to the sun with his nose slit and his ears stripped from his head, the Bhil was burnt to death on the heated gun or in the embraces of the red-hot iron chair." From a high cliff near Antur, a hill fort in the Aurangabad

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District, hundreds were yearly hurled to destruction. After the subjugation of the Mahrattas by the British, kind measures and fair dealing were employed to bring them to order. From 1818 until their final quiescence in 1827 the Bhils were the cause of much trouble. Those in the Ajanta hills raided into Khandesh, and sacked villages and carried off or murdered their chief inhabitants. Vigorous measures were taken against them by the British Government, but it was found that a conciliatory policy was best in the end. Under Outram Bhil agencies were established, one of which was at Kanad and others in the Ajanta hills which form the boundary between His Highness's Dominions and the province of Khandesh. Since that period, with the exception of a partial outbreak during the mutiny, the Bhils have given but little trouble. As in the British province (Khandesh) below the hills, many of the Bhils have taken to agriculture and other peaceful callings, but they are usually very poor. "Thriftless, fond of spirits and loathing steady work, the Bhil is simple, faithful and honest. The women who in former times went to battle, sometimes using slings with great effect, have much influence over the men. The Bhils are fond of amusement and excitement, hunting and fishing, playing games of chance, telling stories, singing to the accompaniment of the six-stringed fiddle, and dancing." Their principal musical instruments are the drum, bag pipes and the fiddle just mentioned. They have no temples and only erect sheds over their most sacred images.

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Chapter IV. Inhabitants. Aborigines. The Bhils.

Their special place of pilgrimage is Hanmant Naik's Vadi near Poona, of which the following description is given by Mr. Sinclair in volume 8 of the "Indian Antiquary":—"A few miles south of Sangamner by a pass called the Hanmant Naik's Vadi, the road climbs a lofty plateau. Near the top upon the ridge of a natural trapdyke, a stone pillar commemorates the death of Hanmant Naik, a local Bhil chief who made war on the Moguls or according to another story on the Peshwa. Their enemy came fighting about 70 miles from Poona and the Bhils waited for them to pass. As Hanmant Naik was bending his bow a trooper shot him in the breast with a matchlock ball. The wound was fatal, but as he fell he loosed his shaft and killed the horseman. After the battle the Bhils brought Hanmant's body and buried it where the horseman had stood. Here all Bhils love to be buried, and once a year they come and slay cocks and drink deeply. The tomb is covered with little wooden legs, and arms offered by the worshippers, who hope by Hanmant's favour to cure an ailing limb." Girls and boys are generally married at the ages of from fifteen to twenty. Amongst the more civilized marriages are usually celebrated by Brahmans; amongst the mountaineers the ceremony is very simple, and is sometimes performed by the Naik's deputy or a caste committee. They practise polygamy and permit the remarriage of widows. They bury their dead, and the mourners purify themselves with the smoke of neem leaves. After the funeral a rope ladder is provided, and set up

Hanmant Naik's Vadi.

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against the side of the house in which the deceased died so as to enable his soul to climb to heaven. Disputes are settled by the Naik or chief and also by caste committees.

The Kois.

THE KOYAS OR KOIS (45,300) are an aboriginal race, found chiefly in the Khamam District (39,990). They belong to the same family as the Gonds and the other primitive races of Central and Southern India. The Kois say that "they are the descendants of Bhimadur, and the local tradition is that when Bhimadur accompanied his brother Dharma Ragu to his forest exile, he one day went hunting in the jungle, and there met a wild woman of the woods, whom he fell in love with and married. The fruit of their union was the Koi people. The tradition further states that this wild woman was not a human being." The language spoken by them is similar in some respects to that of the Gonds. Like the latter they are noted for their truthful habits. Their villages, which are numerous in the vicinity of the Pakhal Lake, usually contain but a small number of huts, and are often to be seen in small clearings made in the heart of the jungle. The huts are composed entirely of bamboo and thatch. When clearing a patch for the purpose of cultivation the Kois cut down all trees except the Ippa *(bassia lattifolia)* and tamarind trees, the fruit of which serve as food. The fruit of the Ippa tree is dried and reduced to powder. This made into cakes and porridge forms their favourite and principal food for the greater part of the year. They also distil great quantities of an intoxicating spirit from

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Chapter IV. Inhabitants. Aborigines. The Kois.

the flowers; they will eat the flesh of every animal, not even rejecting that of the cow. They seldom remain long in one place, as soon as the productive powers of the soil are exhausted they move to another spot and make a fresh clearing. They have no caste, their religion consists of belief in one Supreme Being, they also worship the spirits of the mountains and a divinity who protects them from the ravages of tigers. They regard heaven as a large and strong fort where there is an abundance of rice stored up for those who are permitted to enter. Hell is a place in which an iron cow continually gnaws the flesh of the unfortunate persons detained there. Widow remarriages are allowed. Their wedding ceremonies are exceedingly simple; the betrothed couple have a triangular mark placed on their foreheads, they then kneel together, and the ceremony is completed by pouring water over the heads of both. The personal appearance of both sexes is the reverse of prepossessing, they are victims to fever, and both men and women are untidy and dirty. The men carry bows and arrows, and some have matchlocks with which they shoot game. They also collect honey and bees' wax for barter.

Yarkalwars.

THE YARKALWARS are a nomad tribe living in huts made of palmyra leaves or reeds. They are found in some of the eastern districts of the Dominions. They live on the flesh of swine, game and carrion, and a little grain they may get in barter for the mats and baskets they construct. They snare birds with bird-lime, and they have a small breed of dogs with

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which they kill hares. They kill most of the dogs when young, but retain the bitches, to which, when they are intended for hunting, they give a certain root that renders them barren; they are slender-bodied animals of an active make, but with an ugly heavy head. Brahmans will not approach the Yarkalwars but the Jangam of the Lingayats is more pliant, and on the occasion of a death, for a present of some grain, he attends and blows his conch. Their marriage ceremonies consist in a head man whom they elect for the occasion, and place on a throne of turf, putting rice on the heads of the young couple, and uttering some mystic words; a pig is then killed, the flesh is cooked and eaten, and ample as their experience must be of the qualities of every kind of flesh, they are unanimous in declaring that pork is superior to all. They then jump about, beat their bellmetal vessels, and the whole concludes by the whole party, male and female, getting drunk. One of their customs is very peculiar. On the occasion of a birth the husband is looked on as the object of compassion, and is carefully tended by the neighbours, as if he and not the wife had been the sufferer. Like all vagabonds they are regarded with suspicion, and with some reason, as they affect to possess a divining rod in the shape of the frond of the wild date, by which they may discover on the outside of the house where property is placed within. Instructed by this, and perhaps by some more certain information, they have been known to dig under the wall of a hut with their long curved knives, and abstract what they find

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Chapter IV. Inhabitants. Aborigines. Yarkalwars.

inside. Although despised as a low carrion-eating caste, the ryots do not hesitate in cases of sickness to consult them. Then the divining rod is produced, a Yarkalwar woman holding one end while the other is given to the person seeking advice, a long string of words is rattled over, the result of the disease foretold, and the particular shrine is indicated where an offering is to be placed, or the offended Sakti named, whose wrath is to be appeased by sacrifice, their peripatetic life giving them an extensive local knowledge of temples and holy places. They pretend, too, to a knowledge of medicine, and a composition of the bark of some tree, the name of which they will not reveal, powdered and formed into cakes, is in the pouch of every Yarkalwar as a remedy against snakebites. They speak a corrupt Tamil.

Wadiawars.

Another wandering tribe whose customs are similar to those of the Yarkalwars, are the Wadiawars, but they wander less and sometimes acquire some little property in cows and buffaloes. They are employed in carting stones, making mats, digging wells, and cleaning out tanks along with Beldars. Their curse is dreaded by the Kunbis, who sometimes earn it by cheating them of their dues. They entertain a deep animosity towards the Dhangars. The shriek of the jackal when at their evening meals startles and alarms them as a bad omen, and they even cast away their food on hearing it. They speak Telegu.

The Chencholas.

THE CHENCHOLAS.—In the hilly parts of the Nagar Karnul district, an aboriginal tribe named the Chencholas (2,331) is

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found. They number 1,669 in that district. The account they give of themselves is to the effect that when the war occurred between Rama and Ravana they were shepherds, but having distinguished themselves in the contest by their skilful use of the bow and arrow they were given the title of Chencholas or Chensuwads, and migrated to the hilly districts which they at present inhabit. They live in small moveable huts made of hill grass and teak leaves. They are expert cliff climbers and obtain honey from bee-hives in the cliffs which they barter to the Banias for cotton cloths. Their arms are bows and arrows and matchlocks, in the use of the latter they are very expert. They are divided into parties, the head of each of which is styled a Naikadu, who performs marriages, and settles disputes. They choose their priest from amongst their own number, and he is the only one of the community buried after death ; all the others are burnt. When an adult dies a rupee and a piece of cloth is placed on the head of the deceased.

Menial Castes.

MENIAL CASTES.—The chief caste under this head is the Mahar. They are found in every village throughout the dominions, but are most numerous in the Bidar, Nandair and Yelgandal districts. The Mahars perform all the menial work of the villages to which they are attached. They are regarded as outcastes, are styled *Ati Sudra*, and are not in consequence allowed to approach any temples. It is difficult to determine at what period the Mahars and kindred castes were reduced to their present condition of semi-slavery.

Mahars.

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Chapter IV. Inhabitants. Mahars.

After the Aryan conquest some of the aboriginal tribes, such as the Gonds, refusing to submit, took to a life in the hills, others became wanderers over the face of the country, but a third and apparently greater division remained attached to the villages, and accepted the degrading position assigned to them by their conquerors. These are the Mahars. They worship Khandoba or Devi. During the Dasara, "the head man of the village and his wife with their garments knotted together bring some earth from the jungle, and fashioning two images set one on a clay elephant, and the other on a clay bullock. The images are placed on a small platform outside the village site, and worshipped ; a young he-buffalo is bathed and brought before the images as though for the same object. The Patel wounds the buffalo in the nose with a sword, and it is then marched through the village. In the evening it is killed by the head Mahar, buried in the customary spot, and any evil that might happen during the coming year is thus deprecated, and it is hoped averted. The claim to take the leading part in this ceremony is the occasion of many a quarrel and an occasional affray or riot. The only other Hindu festival which the Mahars are careful to observe is the Holi or Shimga. Although their theology is a greater medley and their religious system grosser than among the higher castes, the Mahars seem in some respects to be less superstitious and less fettered. They repeat mantras if a man is possessed by an evil spirit or stung by a snake or scorpion, or likely to be in

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danger from tigers or wild boars, but they have not the same reverence for omens. Nor is the younger brother prohibited, though he is not obliged to marry the elder brother's widow. The touch of a dead dog or pig or of a dead or living donkey, entails a pollution which can only be removed by shaving the moustaches and giving a caste dinner ; but other dead animals are not unclean. A bitch or cat having young in a Mahar's house, or any one throwing a shoe on the roof, is supposed to pollute the place ; meat of any kind except pork they may eat, and tari as well as moha liquor may be drunk. They are indeed themselves generally employed as tari-drawers ; and the impurity of their touch compared with that of the Kalal is the reason why so many castes who drink moha will not touch tari." The services of the Mahars who form a division of the Balutidars or hereditary village servants are paid for by an annual donation of grain, which varies from one to two seers per acre of the amount cultivated. Many of them follow agricultural and other pursuits.

Mhangs.

THE MHANGS.—This caste (315,732) like the Mahars is found in every village throughout the dominions. Differences and disputes between the two castes are the rule, especially as the Mhangs, who are also hereditary village servants, usually receive very much less (in some instances as much as one-third) grain than the Mahars. The caste is doubtless one of some antiquity. According to their traditions the first Mhang "was created by Mahdeo to protect Brahmadeo from the

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Chapter IV. Inhabitants. Mhangs.

winged horses which troubled him in his work of creating the world." At the village marriages the Mhang "beats the drum and plays the crooked horns. He swears by the dog and uses a slang language, some of the words in which are of Dravidian origin. Those who deal in the black art worship demons and goblins on every new moon." Like many others the caste has twelve and a half divisions, some of which are mendicants and criminals. They bury their dead.

Buruds.

THE BURUDS OR MEDHARIS.—This caste (13,846) is pretty equally distributed in all the districts. They are chiefly cultivators and Kunbis' servants.

Chambars.

THE CHAMBHARS or workers in leather (447,312) are found in more or less numbers in all the districts, but chiefly in Yelgandal (113,918), Khaman (75,475), and Nalgunda (69,196). They are also hereditary village servants. The caste contains four or five divisions, at the head of which the Harali Chambars place themselves, as they say that their ancestor stripped off some of his own skin to supply the god Mahi Muni with some leather. The members of this division will not make shoes for low-castes, nor will they use untanned leather. The large leather dubbas in which ghee and oil are stored are made by the Dabgar division of the caste.

Kumbhars.

KUMBHARS OR POTTERS.—This class (90,835) is returned from all the villages. The members rarely follow any other occupation than that of making earthen vessels for ordinary domestic uses; some of the members of the caste have no fixed

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habitations ; these are called Bhundekars, and to this caste also belong the Jingurs (4,683), who are an offshoot of the wandering potters. The Kumbhars are described as hard-working and hospitable. In some villages they are hereditary servants. Kumbhars.

Other Castes.—The Gujars (474) are believed to be of Rajput descent, and originally came to the Dekhan as military adventurers. They are returned chiefly from the Aurangabad district. The Akramasis (152) are said to be children of the Gujar female servants. Other Castes.

The Beydars.—This caste (121,803) is returned chiefly from the Shorapur, Raichur and Lingsagur districts. For several centuries the Beydars were ruling chiefs in the southern portion of the Dekhan, their last important principality was Shorapur, which was annexed to His Highness's Government after the Mutiny. The Rajah of the small State of Gudwal in His Highness's dominions is a Beydar, and many of the Zemindars and petty landholders in the Raichur and Lingsagur districts belong to the clan. The late Colonel Meadows Taylor who resided at Shorapur for many years gives the following description of these people :—"As a class these men were athletic fellows, constantly exercised in gymnastics and in the use of arms. They lived well, eating no meat except game, and they were comfortably housed, their habitations having solid mud, or mud and stone walls, and clay terraced roofs. There was no savagery among them, such as prevails among the Bhils and Gonds and other tribes. Beydars.

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Chapter VI. Inhabitants. Beydars.

Their ordinary dress was a pair of loose trousers of cotton cloth descending to the calf of the leg ; a turban and waist-band with a chintz tunic for festal occasions. Their hunting or war costume was a brown leather cap, gathered in round the head, brown leather drawers over the cotton ones, and a leather jerkin or jacket without sleeves, they only carried swords. Their women were well made, strong and hardy, and very cleanly in their persons and in their homes, and were excellent housewives, making their husbands' cloths, spinning yarns for the weavers, and working in the fields, watering crops, and such like. It was rare to hear of a Beydar having more than one wife, and they were kind to their women as a rule. The moral character of these people was very high, and such infidelities as did rarely occur were tried among themselves at their own punchayets. They were very illiterate and considered it "low" to be able to read or write, or cast accounts. That was the work of the Brahmins. They joined in some of the Brahminical observances of the State, and the Dasara, and the Oogadyre or Bussunt, were always attended by them. The Dasara I have before mentioned as a State pageant, the Bussunt, or springtide, was very different. In the morning all the Beydar clans in Shorapur assembled on the hills around, dressed in cloths dyed yellow and accompanied by their horn-blowers, drummers, flag-bearers, and pipers, marched to the open place before the great temple on the terrace where the Rajah and I used to sit. Games

Beydar Customs.

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were then begun—wrestling, leaping, &c., but that most appreciated was climbing the poles. Six of these from twenty to thirty feet high were put up, each with a small pavilion at the top, in which sat a man provided with jars of some slippery mixture. Large slices of pumpkin hung from the bottom of this cage, and the feat was to tear away one or more of these slices, and it was no easy task. Four, six, or eight stout fellows placed themselves round the base of the pole, others climbed on their shoulders, others again upon them, and so on, until one essayed to swarm from the last to the top, amidst clapping of hands and shouting. Meanwhile the man in the cage diligently emptied his jars of slippery stuff and water over them all, and often the whole structure would collapse, and the men fall in a heap. When any fellow, stronger and more fortunate than the rest, did succeed in snatching away the prize, the excitement was unbounded, and he was brought in triumph to the Rajah to receive his reward. These people also had a very popular game, which closely resemble prison-bars; and I taught them leap-frog, taking a back myself at first, and I have seen hundreds flying merrily over each other. I also introduced racing in sacks, which caused great amusement. Besides these sports, they had marbles, peg tops, hop scotch, and trap, as well as kite-flying, each in its season, as with us; and it was curious to find these games amongst a people who had never known the English; they were played, too, exactly in the same manner as with us, and are universal

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Chapter IV. Inhabitants. Beydar Customs.

throughout India. Beydars are keen sportsmen, with their sharp spears they attack panthers, wild hogs, and often even tigers, fearlessly. They are skilled at hawking both with large falcons and sparrow hawks, training the latter to kill quails, larks and snipes, and the former, partridges, wild duck, floriken and hares. The last mentioned, however, were generally drawn into nets, and then knocked on the head with sticks. A sporting Beydar "specially got up" was a very grand fellow indeed. He wore a large handkerchief tied round his head, of some showy pattern in brilliant colours. In the centre of his forehead was a large patch of crimson which was brought down to the end of his nose, and across his eyes he had drawn his hand covered with dry ashes. Dabs of crimson ornamented his back, round which a delicate muslin scraf of some bright colour was brought and tied in a bow, the ends being finished with some gold tinsel ribbon which hung down in front. Round his loins was wound a strong piece of cloth, with a knife stuck in at the waist. His trousers tight round the body, looser to the knee and after that very wide to the ankle, are generally white, or of pale salmon colour. His sandals are nicely oiled ; and altogether with his falcon or sparrow-hawk on his wrist, his two dogs at his heels, and a stout quarterstaff in his hand, he was an imposing, handsome looking fellow, and was quite aware of the fact ; some wear gold ear-rings, silver rings above the elbow round the arm, and silver wrist-chain, and sometimes a father took his little son out with him ; and

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these juvenile "swells" dressed exactly to resemble their fathers, sparrow-hawk and all were very amusing.

Lads.

LADS.—This tribe (6,270) is returned chiefly from the Parbhani and Aurangabad districts. Their language is Marathi, and they are usually cultivators; some of them are village patels. Their chief deity is Khandoba. After the termination of the Holi festival the descendant of a Lad warrior who fell in battle is carried in procession. Compulsory marriage before the age of womanhood is the caste custom, or the offenders are put out of caste. On the wedding day, two married couples, one for each party, have to fast the whole day and at night cook four pounds of rice and three of split gram with molasses and clarified butter. While cooking they cover their faces with cloths as the touch of steam from the dish is thought to bode bad fortune to the couple. All that remains of this dish after it has been partaken of by the male members of the party must either be eaten by crows or thrown into a river. The head of the caste resides in the Balaghat hills. He receives payments from the members of the caste and settles disputes.

Banjaras.

THE BANJARAS.—This caste is returned under three divisions: Wanjaris 108,644, Banjaras 6,120, and Lambadis 85,204. In addition to these divisions there are six or seven others, most of which occur in various parts of the dominions. The chief divisions are the Charan, Lambana and Matturiah. The name Banjari or Vanjari literally means a great wanderer. The Lambani division take their name from *lavan*, salt, the

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Chapter IV. Inhabitants. Banjaras.

carrying of which forms their chief occupation. The Matturiah division derive their name from Mathura in Upper India from whence they originally came. The following interesting note on their origin and customs is from the pen of Major J. L. Mackenzie of the Berar Commission :—"The Charans first rose to the demand which the great armies of Northern India contending in exhausted countries far from their bases of supply created, viz., the want of a fearless and reliable transport service, and in that they were followed in time, the field being open for the supply and the labour being remunerative by Lambave and Matturiahas ; trade being resorted to in the intervals of war, or as war ceased. The start which the Charans thus acquired they retain amongst Banjaras to this day, though in very much diminished splendour and position. As they themselves relate, they were originally five brethren, Rathor, Juri, Ponwar, Charhan and Jadow ; a son of each of these houses, so legend has it having been given to Mula in adoption. The names anyhow still live. But fortune particularly smiled on Bhika Rathor, as his four sons Mersi, Multasi, Deda and Khamdar, great names amongst the Charans, rose immediately to eminence as Commissariat transporters in the north, and not only under the Delhi Emperors, but under the Sattara, subsequently the Puna raj, and the Subhaship of the Nizam did several of their descendants rise to consideration and power. Indeed it is to be gathered from the manner that these people are now to be found spread over the country, that

Charan Banjaras.

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as the opportunity offered, and seemed tempting, some one or other of them attached themselves to the different powers, greater or lesser as they rose, their own clanship when even on opposite sides remaining unbroken. It is well known that our own Duke of Wellington, as Sir Arthur Wellesley, in his Indian Campaigns very largely employed some of them in his train, while his enemies were doing the same. So distinguished did the four sons of the Rathor house become, not only in their own particular line, but as men of war, that the Emperors recognised their carrying distinctive standards, called by the Banjaras themselves 'Dhol.' Several of Khamdar's descendants attained to honour and fame under the Delhi Emperors, while the name of one in particular exists to this day under the title of Bhangi Naik, is transmitted and lives as a power in the Dekhan, and in Berar. Sarung was the first Banjara who ascended the Dekhan gadi or seat of honour, getting his position and title for services rendered to the Nizam. His representative rules at Narsi near Hingoli at this present time, with a powerful lieutenant in the Wun district of Berar, known as Rama Naik. Contemporaneous with this Sarung's son, Narayan, there sprang from the Narsi branch one Veynak, who from the Peshwa also extorted a 'Gadi' and the title of 'Jangi,' and it was for services rendered by these, at that time two powerful Naiks or chiefs, that one of the Nizams gave the license engraved on copper, alluded to by Mr. Lyall in the Gazetteer of Berar,

Standards.

Banjara Chiefs.

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Chapter IV. Inhabitants. Banjaras.

which practically gave them *carte blanche* to do as they pleased, provided they regularly provisioned his army. From long residence in the Dekhan, and wanderings alone in the jungles,

Language.

the language of these people has acquired naturally certain peculiarities of its own. But in the main it is allied with the tongue now spoken in Marwar, and if anything were wanting to attest the affinity of race, we have it apart from feature in the identity of their war and love songs, in their women's dress, particularly in the way of doing the hair. Another consequence of isolation along with peculiarity of speech has been the developing in the direction of heterodoxy of slight

Religion.

peculiarities in religious ideas, and all attendant rites and ceremonies. And as naturally would be supposed, continual residence in the wilds of nature, and all its unexplained and striking phenomena, has imparted to them a larger share than usual of superstition. The belief in witchcraft and sorcery and in the necessity of propitiating evil spirits and malignant devils is strongly rife. Curious too to relate, their mediums, locally known as 'Bhagats' to become possessed of their alleged powers of divination and prophecy, require to travel to 'Kazhe,' beyond Surat there to learn and be instructed of low-caste Kolie impostors. The Banjara gods are the ordinary Hindu pantheon, as diluted for the Charans especially, through Guru

Customs.

Nanak. They live quite by themselves in such numbers as convenience dictates, away from settled villages in the

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jungles, chiefly for the sake of grazing, and each separate body, thus settled calls itself a 'tanda' or camp, electing for its own regulation and government the ablest and most influential of its body, who is called Naik. Moreover, they have attached to themselves representatives of all the more useful trades, carpenters, ironsmiths, tanners, &c., who though with them are not of them, and who continue to retain all the caste privileges and distinctions which mark them everywhere. The Naiks combine in their person the office of law-giver, and it is very seldom that their authority is questioned, but in the event of dissatisfaction with their award, an appeal lies to the supreme chiefs of all already mentioned; Jangi Naik towards Puna, Bhangi Naik in the heart of the Dekhan at Narsi, and the Bartiah Naik, in Telinga, who rule over well-defined jurisdictions. The naikships, even the chiefest, are not necessarily hereditary, but are elective, dependent on ability. Till recently the word of these great chiefs was never questioned, but the levelling influences of our rule have begun to tell, and in one notable instance, recently our Civil Code was appealed to as a greater chief than all; sure precurser, as there are other signs besides, to indicate of the downfall in time of the entire system over which these Naiks are now almost supreme. They will pass away like our Highland clans, comparison with whom suggests much in common, and with them will go some good that can hardly be spared, and some evil that will certainly be otherwise replaced. Next to

Power of the Naiks.

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Chapter IV. Inhabitants. Bhayats.

the Naiks for powers of evil come the 'Bhayats' before alluded to as the divines and prophets; against these the British policeman has waged necessary and not unsuccessful war. For on their capricious averments, working on an ignorant and superstitious people, deaths tantamount to murder were dealt out by the score. In British territory consequently the office is now rather shunned than sought after, and in time doubtless the institution, like priestcaft in more enlightened regions, will be disestablished. The whole race is totally illiterate, a Banjara who can read or write is unknown. But their memories from cultivation are marvellous and very retentive. They carry in their heads without slip or mistake the most varied and complicated transactions, and the share of each in such, striking a debtor and creditor account as accurately as the best kept ledger, while their history, their songs, &c., are all learnt by heart and transmitted orally from generation to generation. On the whole, and taken rightly in their clannish nature, their virtues preponderate over their vices. In the main they are truthful and very brave, be it in war or in the chase, and once gained over are faithful and devoted adherents. With the pride of high descent, and with the right that might gives in unsettled and troublous times, the Banjaras habitually lord it over, and contemn the settled inhabitants of the plain, and now not having foreseen their own fate, or at least not having read the timely warnings given by a yearly diminishing

Character.

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occupation, which slowly has taken their bread away, it is a bitter pill for them to sink into the rayat class, or often under stern necessity to become the rayat's servant. But they are settling to their fate, and the time must come when all their peculiar distinctive marks and traditions will be forgotten.

There is reason to believe that in competent hands there are details to be found in the story of this race capable of being worked into a most interesting romance. The tale of the Emperor's love for the lovely daughter of Tida and his offer of marriage, described as an insult, and wiped out in blood, alone would be worth much when it came skilfully to be told; how the Banjaras feigning acceptance of the proferred honour, sent into the palace precincts, in lieu of the expected bride, a near relative of hers, armed but disguised, and carried as a woman, accompanied by a select band of bridesmaids of a similar pattern with a large male following also with arms concealed. On gaining entrance to the palace they lustily laid on, killing many of the Emperor's retainers, making good their retreat, raising the whole of their kinsmen, and causing defection from the Moghal service. How the Emperor subsequently made it up to them, and advanced their leaders to title and honour."

The head-quarters of the caste in His Highness's Dominions are in the Telingana districts. During one of the campaigns of the first Nizam against the Mahrattas he presented Bhangi and

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Chapter IV. Inhabitants. Banjaras.

Jhangi, with the license engraved on copper alluded to by Major Mackenzie. The inscription on it is--

Ranjan ka pani,
Chapar ka ghas,
Din ka tin khun maaf.
Aur Jahan Asaf Jah ke Ghore,
Wahan Bhangi Jhangi ke bail.

Bartiah Naik.

Bhagwandass asked for a similar grant, and when it was refused he withdrew to Telingana, and styling himself Bartiah Naik, he gathered a number of the tribe about him. The feud afterwards broke out into open warfare. While Bhangi Naik was returning from the Nizam's durbar one day, he was attacked and killed by Bhagwandass or Bartiah Naik. The latter was subsequently waylaid by a body of the Rathor division under the command of Narain Bhangi, the son of the deceased Naik, and the Bartiah chief, and one hundred of his followers were slain. Some time subsequently the Bartiahs retaliated by again attacking the Rathors and capturing their standard, which is still in their possession, although many attempts have been made to regain it. A description of some of the criminal practices of the tribe is given below.

Criminal Castes.

CRIMINAL CASTES.—The following account of some of the Criminal Castes found in His Highness's Dominions is condensed from Major Gunthorpe's "Notes on Criminal Tribes." Lungoti and Chitawalla Pardhis.—Both these classes belong to the Bawri caste. Long previous to the assignment of Berar, the Lungoti Pardhis infested the country, and the robberies

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committed by them and the Wagris were so frequent and daring that village patels gave written agreements for the payment of black mail provided their villages were spared; some of these agreements are still preserved as curiosities. These men were styled Pardhis from the Mahratta word *paradh* (chase), but in order to distinguish them from others who bore similar names and were professional gamesnarers they were called Lungoti Pardhis from the fact of their wearing a lungoti. They pay the greatest reverence to their goddess Devi, a silver image of whom is usually kept in each household. Cots may not be slept on, neither may shoes be brought inside the house for fear of offending the goddess. The women must not wear silver ornaments, nor red cloth, for a similar reason. Polygamy is allowed, and on the death of a male member of a family the eldest surviving brother must marry the widow. When engaged in dacoities or any other description of plundering they are fully armed and will not hesitate to use their weapons. Other castes are allowed to join the gang and share the plunder. The families of any of the gang who may chance to be killed while engaged in a burglary or dacoity are supported by the members of the caste.

Chitawalla Pardhis.

The Chitawalla Pardhis are similar in appearance to the Lungotis, but they are greater wanderers. During the monsoons they erect temporary shelter for themselves, but for the rest of the year they wander about the country, sleeping under trees and erecting no shelter of any kind. The women

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Chapter IV. Inhabitants. Criminal Castes. Chitawalla Pardhis.

dress like Mahrattas, children on attaining a certain age have onyx bead necklaces placed upon them. The men take service as village policemen. They are grain and cotton thieves, and will rob standing crops or the contents of a house from which the occupant may chance to be absent.

Many of the Lambhanas or Banjaras are noted thieves. In the old days their dacoities and plunderings used to be on a much larger scale. British supervision in Berar and a better system of Police in His Highness's Dominions have done much to check their criminal practices. At present their depredations are chiefly confined to the commission of road dacoities or road robberies, for which "woody or hilly parts are chosen so as to ensure a safe retreat. The attack is generally commenced by stone-throwing, and then a rush is made, sticks being freely used, the victims being almost invariably struck about the head and face. Whilst plundering Hindustani is sometimes spoken, but as a rule they never utter a word, but grunt signals to each other. In house dacoities men are posted at different corners of the streets, each with a supply of well chosen round stones (which they carry with them from a distance) to keep off any people who may attempt to come to the rescue of those attacked." When a crime has been committed the gang make off for their encampment by unfrequented routes, and frequently drop small portions of the stolen goods to put the police off their track, or if they bear a grudge towards any encampment of their caste

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in the neighbourhood, they will march straight from the village in which the dacoity was committed to the camp, strewing stolen property in the road, so as to throw suspicion on them. They hide stolen property in nullahs, old wells and platforms from which crops are watched. "Banjaras are also expert cattle-lifters. Secreting themselves they watch for the herdsman to have his usual midday doze, and till the cattle have strayed a little distance from him. Seizing the opportunity, as many as have strayed furthest are driven off to a great distance and secreted in ravines and woods" till opportunities occur of disposing of them. Another plan is to set a village on fire and drive off the cattle as they are let loose by the peasants. Goats and sheep are also stolen from their folds at night and sometimes in the day. If the latter time is chosen the "Banjara selects a bush or a large stone or a nullah, whichever may be in his way, and secretes himself. For fear he may be detected he pretends to dig up roots or to be collecting gums, &c. On the approach of one of the animals near him he watches for the shepherd's attention to be directed in the opposite way, the sheep or goat is instantly thrown, both forelegs are crossed over the back of its neck, the tongue pulled out sufficiently far to enable him to run a long thorn through the tip (this prevents the animal drawing it back and thus ensures its silence) and it is left lying on the ground under the hiding place the Banjara used." Grain is stolen during harvest time, and standing crops such as cotton are robbed at night and sold to a receiver.

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Chapter IV. Inhabitants. Criminal Castes. Kolhatis.

KOLHATIS.—Most of the members of the subdivisions of this caste are thieves. Under the pretence of hunting they plan and execute dacoities. Stolen property is buried at some distance from their houses, or sometimes made over for disposal to their women, most of whom lead immoral lives.

Kaikaris.

KAIKARIS.—These are well known thieves. They are divided into twelve castes, four of which are professional thieves, of whom the Dekhani Kaikaris are the most daring. Each gang has a headman or naik whose authority is absolute. "In the event of a naik going to prison a smart man is elected to act for him till he is released. Should any member of a party get into trouble it is the naik's duty to do his utmost to obtain his release, and if money is required it is incumbent on every Kaikari of the gang to contribute a share of the sum needed. These contributions are considered debts of honour, and are repaid by the man for whom they were given on his release. Both sexes are much addicted to liquor, and after a successful exploit there is a feast at which all get very drunk and the assembly usually finishes off with a general fight." They commit burglaries, breaking through the wall of a house with an iron instrument tipped with steel, and from eight to seventeen inches long. The naik makes the breach and then enters the house alone, and hands out the stolen property. In dacoities a roughly made bamboo ladder is used. Stolen property is buried, but brought into the camp at night, and returned during the day. Kaikaris also cheat villagers by selling brass ornaments for gold ones.

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GOPALS.—This caste is divided into five tribes, three divisions of which are found in His Highness's territory. Their crimes take the form of cattle-stealing. The Veer and Pangal Gopals in order to facilitate the transit of stolen cattle "have established colonies of their people along the borders of districts, at regular intervals between His Highness the Holkar's territory and His Highness the Nizam's Dominions," along which stolen cattle are passed and sold at the nearest weekly market. Gopals.

BHAMTAS.—The members of this caste (124) are returned as residing in Naldrug and Parbhani. They are noted thieves, and come from Poona. A peculiarity of the caste is that they only steal in the day-time. Bhamtas.

RELIGION.

The prevailing religions of the Dominions are the Mahomedan, the tenets of which are too well known to necessitate a description of them, Brahmanism, a modification of Buddhism, the worship of the aborigines, and lastly the Lingayat sect. Religion. Forms of Religious Worship.

THE JAINS are a branch of the Buddhists, and maintain the chief peculiarities of their system. Their final state is one of supreme knowledge and bliss, probably with separate consciousness. They practise astrology more than other Hindus, worship sidereal spirits called Bali or Baliah, adore deified saints, have a monastic priesthood, and consider it sinful to take away the life of any animal for any cause Jains.

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Chapter IV. Inhabitants. Jains.

whatever. The first lesson of the "Jatis" or Jain priests when they seek to gain converts is "observe daya or mercy—ours is dayadharma or the religion of mercy"—and this is the most common designation of Buddhism in the cave inscriptions. The Jain priest wears a white robe, but leaves one shoulder uncovered, and with bare head and a piece of muslin thrown over his mouth, to prevent the entrance and destruction of animal life, he solemnly walks through the streets with a black staff in one hand and a fan in the other, to fan the spot on which he proposes to sit down lest he should destroy any living creature. The Vaishnava Hindus have an under-current of Buddhism, and especially

Vaishnavas.

the section known as Buddho-Vaishnava, which follows the worship of Pandharpur Vittoba. This deity is worshipped only in the Mahratta country and in the adjoining districts which have been permanently influenced by the Mahrattas. The Buddho-Vaishnavas call themselves Vaishnava Vira, and as worshippers of Pandurang, consider their god, the 9th or Buddha-avatar of Vishnu. They belong to the mercantile and manufacturing classes among the Hindus, who probably in ancient times were the most affected by the notions of the Jains, as is the case at the present day in Gujarat. Not a few Brahmans notwithstanding, and multitudes from among the cultivator class, range themselves under its banners.

Lingayats.

The Lingayat form of worship seems to have had its origin in the Dekhan previous to the present Brahmanical form, and

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its great apostle was Basava who died in A.D. 1168-9. Basava was born of Brahman parents in Bagewadi in the Kaladghi district, but refused to be invested with the sacrificial thread, affirming that he was a worshipper of Siva, and that he did not belong to the generation of Brahma. After settling at Kalyana he promulgated his new doctrine. His followers who, according to the last census number 97,836, abound in Southern India, and perform their worship in the Mahadeva temples that have a distinct and separate apotheosis of the Linga. They dislike the Brahmans, neglect Brahmanical rules about purification for dead bodies, &c., and wear a little Linga, called "Ishta Linga" on their bodies. The ceremonies of their religion are conducted by Bairagis called Jangams, who are believed to be the offspring of the god, and are enjoined to be constantly on the move, to be unmarried and poorly dressed, begging their food from place to place. Their numbers are recruited by barren women addressing themselves to the deity, and if they be blessed with children, they devote one to the god which, if a male, becomes a Lingayat priest.

Snake Worship.

Trees and serpents were worshipped from the earliest times, and the Nagas especially had a strange veneration for snakes. The worship of snakes still survives everywhere, and the most celebrated temple to the snake deity is at Bhoma-parandan. Patala or the nether regions is the country of the Nagas, and Sesha, Ananta, and Kasuki are the three great Naga chiefs. The festival of the Nagapanchami is celebrated

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Chapter IV. Inhabitants. Snake Worship.

in Saravan (August—September), and is considered sacred to the Nagas or serpents. In some places dancing takes place near an ant hill (varula), or near the hollow of an old tree in which snakes are believed to hide, and offerings of milk, grain and other articles are made to them.

Sikhs.

The Sikhs, of whom there is a considerable colony at Nandair, chant services daily to a creator. They observe the Holi, Dasara, and many of the Hindu holidays, and Devali is their favourite season of pilgrimage to Amritsar, but their doctrines largely permeate the lower classes of the population. The Kulswami of the Banjares is Guru Nanak, and not a few of the agricultural and manufacturing sections of the community are Satnamis and Raidasis, who contemplate the pure name of the deity. The term Sikh is derived from the Sanskrit Sishya, a scholar or disciple. Baba Nanak or Nanak Shah the founder of the sect flourished about the end of the 15th century. According to a legendary biography, Nanak travelled through India, and even visited Mecca and Medina working miracles and making numerous proselytes. He did not formally abolish caste, but his peculiar tenet was universal toleration. The "Adi Granth" or "First Book" ascribed mostly to Nanak, contains illustrations of his doctrines by various hands in Hindi and Panjabi. The work was put together by Arjunmal the 4th Sikh Guru, and many of the poems are by Kabir, Sheikh Faridu-d-din, Ramanand, Mira Bhai and other well known sectarian or Vishnava teachers.

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Ramdas the 3rd Guru enjoyed the favour of Akbar, and built the large tank at Amritsar, the sacred city of the Sikhs. The Guru was put to death in 1604, and the event changed the Sikhs from their peaceful calling into a warlike body of men. Guru Govind the 10th Pontiff directed the worship of "steel" with that of the "book," entirely abrogated caste, and allowed any one to enter the sect. He gave his followers the name of "Sinh" or lion, and they were enjoined to have steel always about their persons, to wear blue dress, to let their hair grow, and to use a war cry as their salutation. Guru Govind compiled the Vichitra Natak or "Dasama Padshah ka Granth," reverenced as the book of the 10th Pontiff. The character Gurumukhi is a perversion of the Devanagari, by which the forms are retained, but the sounds of the letters are altered. Guru Govind lost the Panjab and led the life of a mendicant wanderer. He was killed at Nandair in His Highness the Nizam's Dominions in A.D. 1708. In the Telingana districts, in addition to the Lingayat and other forms of worship already noticed, the worship of Saktis is very common. The Lingayats have Gurus in Telingana who make stone lings which they sell or present to the members of the sect. In Raichur and the other southern districts Jangam maths or monasteries are numerous, most of them have small inams or allowances from the Government. The Saktis generally worshipped are Yellama who is adored by all except Brahmans. The goddess of small-pox Pushunna is also worshipped, and the Tank god

Sakti Worship.

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Chapter IV. Inhabitants. Sakti Worship.

Mysumma, to whom buffalo calves are sacrificed. The Dhangars, who form a very large percentage of the population in the Telingana districts, worship a deity whom they style Putraj. He is not represented in the shape of an idol, but an altar composed of white stones is raised to him. Flowers are placed upon it, and the worshippers perform their devotions with their backs to the altar. The same people worship the Khundoba of the Mahrattas under the name of Molana. Witchcraft is believed by all, and instances have occurred in which people reputed to be professors of the art have been put to death. The Telingas, or lower caste of cultivators, who form a considerable proportion of the population of the eastern and southern divisions, are worshippers of Vishnu. The incarnation in which he is worshipped is chiefly that of Gopal Swami or Krishna. Throughout the Telingana country, but more especially in the southern portions, the remains of many beautiful temples and shrines are found. A description of the famous ones at Vizyanagar will be found in the Anagundi article.

Language.

LANGUAGE.—The principal languages spoken in the Dominions are Urdu, the tongue in use amongst Mahomedans, Marathi, Gujarathi, and Telegu and Kanarese. The former is the prevailing language of the capital where Mahomedans are numerous. Marathi and Gujarathi are spoken in the northern divisions of the country. Telegu is the language generally in use in the eastern and southern divisions, while Kanarese is spoken

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in the districts adjoining the Kanarese districts of the Bombay Presidency, Raichur and Lingsugar.—As regards the date of the introduction of the present style of writing the former character, it is worth noting that the Chinese pilgrim Hiwan Thsang who travelled in Telingana in the middle of the 7th century notices that although the language spoken differed considerably from that of Central India, yet the written characters were for the most part the same.

Hindu Festivals.

HINDU FESTIVALS.—The following is an account of the chief Hindu festivals. 1.—Gudi Padva or Mandosi, the Hindu new year's day on the 1st Chaitra, when the Panchang or almanac is read and interpreted by the astrologer, the worship of the flag called "Dhwaj Puja" is performed in honour of Indra, and the Hindus eat the first fruits of the season. 2.—Rama Navami or the birth day of Rama on the 9th of Chaitra, followed by Hanuman Jainthi in honour of Hanuman, the monkey ally of Rama. 3.—Sapta Sringi Puja, or the full moon of Chaitra. The name of the goddess means "seven horns," probably from the principal temple in the Nasik district, being situated among seven peaks of the Western Ghats. 4.—Akhai or Akshaya Tritiya on the 3rd of Vaishak; principally celebrated by the Brahmans, and Akjur for orphan children, is a feast observed by the Kunbis. 5.—Vat or Bad Savitri, called also Jaist Poonam, on the full moon of Jaist. Hindu women worship the "bad" or "aula" tree to ensure long life to their husbands.

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Chapter IV. Inhabitants. Hindu Festivals.

6.—On the full moon of Ashad, the great Muni Vyasa is worshipped, and disciples in general make obeisance to their spiritual guides. 7.—In the month of Shravan every day of the week is devoted to some deity, according to the belief of the worshipper. Saturday is set apart to Narsing, Sunday to Surya, Monday to Siva, Wednesday to Buddha, Thursday to Dattatriya, and Tuesday and Friday to the goddesses Mangala Gouri and Gaj Gouri respectively. The two goddesses are only worshipped by Hindu females whose husbands are alive, and that too for a period of five years from their marriage. 8.—Nag Panchami, on the 5th of Sravan, in honour of the Nagas or serpent deities. 9.—Rakhi Punam, on the full moon of Shravan, Brahmans change their sacred thread, and tie pieces of thread called "Rakhi" on the wrists of the persons to whom they act as spiritual guides. 10.—Janma Ashtami, on the 8th of the dark half of Shravan; celebrated as the birthday of Krishna. 11.—Pola, on the new-moon of Shravan, the greatest festival among the Kunbis, who worship their bullocks, and march them in procession under a pandal. 12.—Hartalkatij, on the 3rd of Bhadrapad; observed entirely by females, who worship images of Mahadev and Parvati made of sand. 13.—Ganesh Chauth, on the 4th of Bhadrapad, in honor of Ganpati whose images is principally worshipped by males. 14.—Rishi Panchami, on the 5th of Bhadrapad, observed by widows who make atonement to the seven Rishes; and Potra Puksha is a festival for the aged.

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15.—Maha Lakshmi Puja, on the 8th of Bhadrapad, females worship a clay image of Lakshmi. 16.—Anant Chaturdasi, on the 14th of Bhadrapad, Sesha Naga is worshipped. 17.—Nava Ratri, or the nine days which commence with the Pratipada of the light half of Aswin and end with Navami, strict abstinence is observed every day, and sacrifices are made to the particular gods of the votaries, some worshipping Vishnu, some Krishna and some their Saktas, or the female energy represented by their respective consorts. The eighth day is famous for the orgies of the Sakta worshippers. 18.—Dasara or Vijaya Dussami, in the month of Aswin, celebrated as the great day when Rama started on his expedition against Ravana, and also in honour of Parvati having destroyed the demon Mahishasura. All weapons and implements made of iron, or containing some portion of this metal are worshipped, horses, &c. are gaily decorated, reverence is paid to the "apta" tree, and a male buffalo is slain by the Kunbi patel. 19.—Dival, on the two last days of Aswin, and the first two of Kartik. The first day called Narak Chaturdasi is commemorative of Vishnu having killed the demon Narkasur; the second is devoted to Lakshmi with a general illumination at night, and the account books, &c. are worshipped; and the third day is set apart to Krishna who held up the hill Goverdhan as an umbrella to shield the Gopas and Gopis from the deluge, which Indra sent down in his conflict with Krishna. The third day is also called Yama Dvitiya, or Bau Bij,—brothers visit

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Chapter IV. Inhabitants. Hindu Festivals.

their sisters or nearest female relatives, and partake of food cooked by them. 20.—Devathan Ekadasi, on the 11th of Kartik, the gods are supposed to awake from their sleep of four months, and on the following day, called Tulsi-ka-laggan, the marriage of the Tulsi plant is celebrated. 21.—Champa Shasthi, on the 6th of Margaiswar, in honour of Khandoba. 22.—Makura Sankranti, in Margaiswar to mark the sun's northern declination. Presents of food and sweets made of sesamum are given to Brahmans and friends, the ceremony of Sraddha, in honour of the deceased ancestors, is offered, and the females worship a measure of new corn. 23.—Sankat Chaturthi, on the 4th of the dark half of Paush ; Ganpati is worshipped. 24.—Basant Panchami, on the 5th of Magh, a spring festival at which Brahmans distribute the young buds of the mango tree to persons to whom they are attached as spiritual guides. All dress in clothes of a yellow colour called "Basanti." 25.—Ratha Saptmi on the 7th of Magh, a Ratha or wooden car is worshipped as being typical of the sun as Naraiana riding in his chariot. 26.—Maha Siva Ratri, on the 14th of the dark half of Magh, in honour of Siva, who is supposed to have been born on this day. 27.—Holi or Simgha, on the full moon of Falgun, the great carnival of the Hindus. Besides the above feasts, there are days for observing fasts, as the two Ekadasis held on the 11th of each half of the month, and the two Pradosas, on the 13th of each half of the month. The former are chiefly practised by the Vaishnavas and the latter by the Saivas.

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MAHOMEDAN FESTIVALS.

MUHARRAM.—This is the chief of all the Mahomedan festivals, and is held during the month to which it gives its name. Its celebration is not enjoined by religion, probably because the event which it commemorates, namely, the martyrdom of Hasan and Husain, the two sons of Ali bin Abi Talib, the cousin, and Fatimah the daughter of Mahomed, happened long after the death of the Prophet. The elder was poisoned by his own wife Jada, the daughter of Ashas at Medina, at the instigation of Yazid, the son of Moawia, who promised to marry her (Jada). The younger brother with all his retinue was killed at Kerbella near the site of the ancient Ninevah in Irak-l-Arab on the 10th of Muharram 61 A.H. (9th October 680) in a battle with the army of Yazid. Zainul Abidin was the only son who escaped, because he was sick and took no part in the conflict. The ceremony in connection with the above event not being inculcated by religion has no regular rules laid down for its guidance, and is consequently performed differently in different places; every year sees some change or other effected. Both the great divisions of the Mahomedans, the Sunnis and Shias, notwithstanding some difference of opinion as to the lawful successor of Mahomed, hold the martyrs in high regard.

The festival is inaugurated when the new Muharram moon makes its appearance, the booming of the guns which are fired in the city and suburbs, the beating of drums and the deafening shouts of "Ya-Ali" "Hasan, Husain," and "Dulah" (bride-

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Chapter IV. Inhabitants. Mahomedan Festivals.

groom) proclaim the event to the whole Mussalman population at Haidarabad. A spade is struck into the earth and a pit is dug and filled with fire (called "Alawah"), people with drawn swords spring through the flames crying "Ya-Ali," "Hasan," "Husain," and "Dulah." The festival lasts for 10 days, hence the Ashra (Ar. meaning 10) of the Muharram, although some less important ceremonies pertaining to it are carried on till the 12th day, "Ziarat" (or the visiting of the graves). But the Muharram is not at an end at Haidarabad, till some time after the expiration of the 10 days; it is continued in fact till the fortieth day after the tenth of the Muharram month. While the festival lasts general rejoicing prevails in the bazars, the places known as "Ashurkhana," "Imam Baras" (Imam's houses) appropriated for Taziahs or "Tabuts" and Panjahs, large metal or wooden models of the hand, are whitewashed and illuminated for the occasion. "Abdar-khanas," (places where water, sherbet or sometimes milk is offered to the public) are to be seen everywhere, human imitations of tigers, monkeys, bears, &c. in recollection of the animals who are said to have guarded the body of the martyr, painted in fantastic colours, are to be seen exhibiting in every street; groups of persons in different characters "Swangs" or "Rangs" as each group with its own performance or mummery is termed, beg alms from door to door, reciting the story of the martyrdom; the money thus collected is used for charitable purposes. During the festival the Sunnis are

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usually clad in green clothes and the Shias in black as a sign of mourning. The females of the latter abstain from wearing ornaments or any kind of decoration ; do not comb their hair, and even remove the bangles from off their hands, and in fact exhibit every sign of grief. During the time of the Kutub Shahi kings, who were Shias, the whole city used to be draped in mourning. Panjahs and sacred emblems stood in every street and general mourning was enjoined. "Sukhmukh" made of betelnut, melon seeds, cocoanut fruit finely cut, coriander seeds, roasted coffee and cardamoms in different proportions, is used instead of pan leaves. The latter are regarded as emblems of gaiety, since they redden the lips of those who chew them with catechu, chunam and other ingredients. Meat is not eaten during the "Ashra ;" husbands do not see their wives, mourning assemblies are daily held, and before the Taziahs and Panjahs incense is burnt. "Marsiahs" giving an account of the martyrdom are chanted with much solemnity by one or more "Marsiahkhans" (reciters of the tragedy). The chief assembly for this purpose takes place at the house of Tahavur Jung, grandson of the famous Minister, Rukunu-d-Daula. A reciter is engaged from Lucknow, and thousands of people assemble to hear him. In some cases the reciter ascends the mimbar or pulpit ; those portions portraying Husain's generosity and bravery are very much applauded, while the pathetic passages are deeply lamented by the whole assembly. The first four days

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pass off without much ceremony. On the fifth the Lungar procession, described in the account of the city of Haidarabad, takes place. On the seventh and eighth minor processions parade the streets of the city and suburbs to the beat of the tom-tom and scream of pipes. On the ninth the procession of the Gosha Mahal (Regular Troops) Tabuts and Taziahs is looked for with great interest by the people. Escorted by a strong guard and a regimental band, each Tabut leaves Gosha Mahal at about 4 P.M., passing through Troop Bazaar by the Residency road to the Pach Mahalla (Royal Palace) viâ the old bridge (Purana Pul), returning to the regimental lines next morning at about 4 o'clock after receiving sums of money as presents at the Royal Palace. The procession of "Nal Sahib" (believed to be a shoe of the charger that Husain rode at Kerbella which was found by a pilgrim and brought to Bijapur, and on the dissolution of that kingdom removed to Haidarabad) accompanied by huge torches is next in importance; then comes the "Koka-ki-Tatti," a framework of great beauty and a representation of Daulatabad fort. All these keep the city in great excitement for the whole night, and the crowd is something incredible, but good humoured withal and ready to welcome sightseers. On the tenth or the last day of "Ashra" all the Tabuts and Panjahs, attended by a large number of people with drums beating in front, proceed to the Musi river near the old bridge, people causing much water to be thrown on the roads as they proceed. The "Bibi-ka-Allam" (a beauti-

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fully modelled silver hand studded with pearls) leaves its shrine at Yakutpura in the morning, it is carried with much solemnity on an elephant, and passing through the city reaches the Musi by the Chadarghat gate at about 3 P.M. amidst the astounding shouts and tom-toming of the assembled multitudes. After performing this last ceremony the Tabuts, Alams and Panjahs are taken back to their shrines wrapped up in clothes. There are other Alams, however, which are not carried about in procession, such as "Abas-ka-Alam" in the Minister's palace, the "Husaini-Alam," said to have been brought from Medina by Aga Ali in the time of the Kutub Shahi Kings, and which has its shrine in the street named after it; and the "Badshahi-Alam" in the royal "Ashurkhana" opposite to the late Minister's palace. During the continuance of the festival the Shias, while listening to the recitations or walking in procession, beat their breasts to such an extent that blood sometimes flows. In times past some even went so far as to lacerate themselves with iron claws specially made for the occasion. All Mussulmans are required to fast, give food and money in charity, make peace, be kind to orphans and read the Koran, as independent of its connection with Mahomedan observances, the Muharram is considered holy for other reasons, and is one of the four sacred months as its name indicates. It is believed to be the period during which Noah's Ark emerged and Moses was delivered out of the hands of Pharoah. On the twelfth the owners of "Ashurkhanas"

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distribute food to the poor for the benefit of the souls of the Martyrs, and thus ends the festival which surpasses all others in show and excitement at Haidarabad. Until the dispute, thirty years since, between the Shias and Sunnis which ended in bloodshed, the miracle play of Hasan and Husain, such as is exhibited to the present day in Bombay, was regularly performed at Haidarabad during the Muharram. In order, however, to appease the Sunnis, who form the largest proportion of the Mahomedan population in the city, the Nizam (H. H. Nasiru-d-Daula) suppressed the play, and it has never been revived since. In the suburbs the Muharram lingers for a longer period, on the 20th Muharram the festival of the Alam of Tarband about four miles from the city, and that of Amberpett on the 19th Safar are held, and draw almost half the population of the city to take part in their celebration.

Akhri Char Shamba.—The last Wednesday in the month of Safar is held sacred on account of the Prophet having recovered from his illness and taken a bath for the last time. It is usual to write out seven benedictions on mango leaves, wash off the writing and drink it. Bathing is considered at Haidarabad rather unlucky on this day, and consequently baths are usually taken on the day previous. People put on new clothes, prepare sweetmeats, go to gardens, on returning bring fruits, presents, rings, &c., for other members of the family, the last named present being considered a safeguard for the ensuing year. "Mianjis" (pedagogues) close the "Maktabs" (native schools) for

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that day, and a day previous give "Idis" (quarter sheets of glazed ornamental paper with four verses composed for the occasion written on them) to the students, in return for which sweetmeat and money, according to the means of the students, are given to the school master.

BARA WAFAT OR BARA MAULAD.—(Urdu "Bara" twelve, Arabic "Wafat" death), the 12th day of Rabi-ul-Awul or "Dwazdahum" as it is called in Persian. Mahomedans fast on that day in memory of the death of Mahomed, 11 or 12 A.H. (A.D. 632-33), in his 64th year. Religious assemblies are held during the day as well as in the night in the large mosques, and at the houses of pious men throughout this month, and an account of the birth of Mahomed with its attendant miracles is recited or chanted according to the taste of the person inviting the assembly. At the close of the recitation sweetmeat is distributed amongst those present. Among the principal assemblies are those held in the Mecca Masjid in the city, the Afzul Ganj mosque and the "Nabi-khana" of Moulvi Akbar. In the last mentioned place the illuminations are carried out very tastefully, and the expenses, which are considerable, are met by voluntary contributions. The Moulvi himself, though very old, preaches very clearly and distinctly. Amongst the sweetmeats prepared on this occasion as offerings "khir" (rice cooked in milk) is the most usual.

YAZDAHAM SHARIF.—The anniversary of the death of a celebrated Saint (Shaik Abdul Kadir) named Syed Mohyudin

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Chapter IV. Inhabitants. Mahomedan Festivals.

Ghelani who is known by 99 different names such as "Pir Dustgir," "Mahbub Subhani," &c. It takes place on the 11th of the month of Rabius Sanni. Some people, however, observe it on the 11th or 17th of every month, hoping thus to secure the saint's aid for themselves and their families. This saint was a Sufi doctor born in Ghelan, and taught at Bagdad, where his tomb is still held in veneration. Sadi, the famous poet of Shiraz, who studied under him, mentions him in his Gulistan. On this day, and during the prevalence of cholera or any other epidemic, it is usual to carry a large green flag in his name. Vows are made to him for offspring and employment. During this month also pious Mussulmans hold religious assemblies similar to those which take place in "Rabi-ul-Awul." This festival is chiefly observed by the Sunnis.

SHAB-I-BARAT—Or the night of record, is one of the three lesser 'Ids, and is held on the 14th Shaban, when it is believed that length of life and good or ill fortune are allotted to each individual on earth. It is usually passed in mirth with illuminations and fireworks, but, according to the orthodox custom, the whole night should be spent in reading the Koran and a fast observed the next day. The general belief is that on this night departed souls descend to the earth, and visit their old habitations and relations, who offer them "Halwa" (a kind of sweetmeat) and bread and water in new chatties. Halwa is exchanged among friends and relations, and distributed to the poor. In some families fireworks are also

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sent along with the Halwa. During this festival the Talukdar of the city suburbs in accordance with an old custom sends presents of fruits and vegetables to His Highness's palace ; the annual cost, which is small, is defrayed by Government.

ID-UL-FITR—The feast of alms, is celebrated on the 1st Shawal after a fast which lasts through the whole of the previous month of Ramzan. The fast commences from four in the morning of the day after the new moon of Ramzan has been seen, and lasts till the setting of the sun every day. During the hours between these periods nothing whatever is to be eaten. Besides the usual Namaz, special prayers, and the reading of the Koran occupy the day. The fast is generally broken with dates, salt, melons, &c. The night of 27th Ramzan is called " Lailut-ul-Kadar," the night of power, because the Koran is believed to have descended from heaven on that night, and is consequently spent in reading the Koran. In the mosques, while the fast lasts, the Koran is recited every night by a Hafiz who knows it by heart ; special prayers, called Tarawih, enjoined by the second Khalifah, the Great Omar, are also recited. On the day on which the fast is over, early in the morning Mussalmans breakfast on milk and dates and " semain" or "sewain" (a sort of vermicelli) made of kneaded wheat flour in the shape of long fine hair, exposed to the sun, and then boiled in milk. This dish, together with dates and sugar, is called " shir khurma." Men, women and children are required to bathe, put on new

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Chapter IV. Inhabitants. Mahomedan Festivals.

clothes, apply antimony to the eyes and perfume themselves, and then to distribute fitr or "Sadkha" which consists of 2½ seers of wheat, dates or any grain used for food, to the poor or religious mendicants. They then proceed to the "Idgah," repeating "God is great, there is no God but one." The mulla ascends the mimbar or pulpit, and after a short thanksgiving reads the Khutba or Friday sermon. He then descends to the lowest step (which with the Shias is the 3rd but is the 4th with the Sunnis), and recounts the virtues of the king and prays for him. A general prayer is then recited, at the conclusion of which the congregation embrace each other or only shake hands, the latter practice is generally observed by more pious and religious people, and disperse. Felicitations are interchanged between friends; the juniors salute the seniors and kneel to receive their blessings. The evening is spent in rejoicing and merriment. In every house the same dainties are provided, and every amusement that can be thought of is indulged in. Dancing girls are engaged to sing and play by the rich, the nobles receive nazars from their inferiors. Those who are allowed to pay nazars to His Highness go to the palace before they receive presents themselves. The crowd of holiday-makers interspersed with horses and elephants, together with the shouts of the Arab sepoys, and the cry of the bearers carrying the "Mianas" (palanquins) form sights rarely seen anywhere else but in Haidarabad. Friendly visits are exchanged for four or five days.

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Large sums in charity are given to the poor, who assemble in crowds at the mosques and after prayers at people's houses. Presents given to children on this occasion are called "Idi."

BAKR-ID OR ID-I-KURBAN OR IDUZZOHA—Denote one and the same festival when goats, rams, &c. are sacrificed in honour of Abraham's offering Ishmail, not Isaac, as is believed by Christians, as a sacrifice to God. It takes place on the 10th of Zilhej, and the animals offered are goats, sheep, cows and camels according to the means of the individual. Each person must offer a separate sacrifice without any blemish, a goat or sheep suffice for one, while a cow or a camel is sufficient for seven men. The Mussalmans believe that the animals they have sacrificed will convey them safely over the "Pul Sirat," a bridge narrow and sharp as the edge of a sword, which guards the entrance to paradise. As in the Id-ul-Fitr, so during this festival, people bathe, put on new clothes, perfume themselves, proceed to the Idgah or to a mosque, and after the Khutba and the prayer are over they embrace or shake hands, and returning to their houses kill the animals mentioned above; the flesh as well as money is distributed to the poor. The presents and money given to children on this occasion are called Idi. Nazars are given and received in the same manner as in the Id-ul-Fitr. Visits are also exchanged for four or five days after the feast. Fruit, vegetables, goats and sheep are sent to His Highness's palace by the Suburban Talukdar. Their cost, amounting to about Rs. 700 annually, is defrayed by Government.

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CHAPTER V.

TRADE AND MANUFACTURES.

Trade.

THE earliest mention we have of anything in connection with trade occurs in a passage of Manu's Laws, in which it is laid down that the interest of money lent on risk is to be fixed by men "well-acquainted with sea voyages or journeys on land." But as Manu's Law also constituted sea-voyaging an offence, it has been conjectured that the early Hindus were not great navigators. This idea, however, has been very effectually dispelled by Mr. Campbell's Second Volume of the Thanna Gazetteer, recently published, for he proves that "as far back as record remains, for courage and enterprize as traders, settlers and travellers, both by land and sea, the Hindus hold a high place among the dwellers on the shores of the Indian Ocean." Two or three centuries before the Christian era Sopara occupied the position of a great trade centre now held by Bombay. The earliest accounts we have

Early Trade.

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Chapter V. Trade and Manufactures. Trade.

Dekhan Trade Marts.

of trade in that portion of the Dekhan now included in the Nizam's Dominions are derived from the Periplus (A.D. 247), the author of which notices Paithan on the Godavari as a great trading mart. In the first century of the Christian era Paithan was the capital of the Andhrabritya or Satakarni King Salivahan, under whom the town became one of the great trade marts of the Dekhan. The Andhrabrityas also ruled over the Konkan, the trade of which was greatly developed at that period. There was a considerable trade with the Persian Gulf and the Red Sea. The chief exports from the Dekhan and Konkan in those days were oil, sugar, sesamum, and probably rice and ginger, cotton stuffs, silk thread and silk, lac, indigo, diamonds, opals, onyx stones, (from Paithan, where they are still found), turquois, pearls and metals of various kinds. The imports were wines, both Italian, Laodicean, and Arabian, frankincense, coral, gold and silver coins, silver vases, glass, brass, copper, and handsome slave girls for the king. The latter were in demand as royal attendants and concubines. Wine-drinking scenes are represented amongst the Amravati sculptures and also in the later Ajanta paintings. The goods imported "passed from the top of the Sahyadris eastward in wagons across the Dekhan to Paithan, and from Paithan ten days further east to Tagar, the greatest mart in Southern India. At Tagar goods were collected from the ports along the coast, that is apparently the coast of Bengal." Masulipatam or Masalia was known in the first centuries of the Christian

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era as a place celebrated for its fine muslins, which are mentioned as amongst the early exports from Tagara. The latter town has been variously identified with Raozah, Birh, Daulatabad, and Kulbarga, all places situated in the Nizam's Dominions. Mr. Fleet has placed it at or near Kolapur; the latest suggestion is that the site of the great trade mart may have been the modern town of Darur, seventy miles south-east of Paithan. The trade with Egypt and Greece flourished while the Satakarnis were in power, but when they lost the Konkan and its ports it diminished, and the king who succeeded to its possession stopped foreign trade; any Greek vessels puting into a Konkan port were seized and conducted to Barugaza or Broach. The Egyptian trade ceased almost entirely towards the close of the sixth century, but in the meantime a brisk interchange of commodities sprang up between the Western India ports and Persia. Under the Sassanian Kings (230—650) the Persian trade became of considerable importance. Later on an extensive trade with the Arabian and African ports sprang up. When the Mahomedans in Upper India began to move their vast bodies of cavalry down to the Dekhan, a great demand for horses arose amongst the Hindu kings. They were brought to the Konkan ports in great numbers, as many as 10,000 a year being imported towards the close of the thirteenth century.

Trade. Tagara.

Egyptian Trade

Horse Trade.

Under the Bahmani kings a sea trade was carried on from their ports of Goa and Chaul with Egypt and Arabia, from whence

The Bahmanis.

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Chapter V. Trade and Manufactures. Trade. The Bahmanis.

the king's ships brought back many of the choice productions of Europe. The various European travellers from Sir Thomas Roe, King James' Ambassador, downwards, all bear testimony as to the general commercial prosperity of the Dekhan.

In the early part of the sixteenth century there was a considerable trade between Golkonda and the East Coast, a portion of which was included in the possessions of the Kutub Shahi kings. In 1611 the English founded their first factory on the Eastern Coast at Masulipatam, and for some years subsequently a considerable traffic was carried on in the cotton cloths and linen fabrics for which the place was famous. The Dutch, who also had a factory in the neighbourhood, were jealous, and the native officials, put up by the jealous Dutchmen, led the English traders such a life of extortion and oppression that they removed to a place called Arnegam ; but this was found unsuitable for trade, and in 1629 they applied to the King of Golkonda for an order to protect them against further bad usage, and returned to Masulipatam. The King granted them a document known as the golden farman. Under the provisions of the farman they were given permission to trade at any of the ports in the Golkonda kingdom, and the Rajah of the district of Masulipatam was enjoined not to molest them or allow any of his officials to do so. On their part the English engaged " to import into the King's Dominions Persian horses and other rarities of which he was to have the preference of purchase." Six years later the king granted them a second

English Factory at Masulipatam.

The English and the Golkonda King.

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farman, allowing them increased trading facilities, under which they established a fresh factory forty miles north of Masulipatam. The Dutch, however, still continued to annoy them, and they subsequently acquired a trading place further south at Madras, where Fort St. George was formed, and eventually became the capital of the English settlements on the East Coast. Trade at Masulipatam and the new settlement at Fort St. George suffered greatly in 1650 owing to a war between Golkonda and Bijapur which well nigh ruined the cloth trade. After the removal of the Head Quarters to Madras, Masulipatam became a subordinate trading factory. Disputes were rife between the Company's servants in 1675, when it was found necessary to remove the chief of the factory. He had been accused of "evil living," and had rendered himself so obnoxious to some of his subordinates that they had thrown brickbats into his window, a proceeding that drew a very energetic remonstrance from the Court of Directors. In 1678, when it was expected that the ruler of the country was about to visit Masulipatam, the Agent and Council passed the following minute :— "The King of Golkonda being about to visit Masulipatam, resolve to instruct the Chief and Council at Madapollam, if they find it necessary to present him with a considerable sum of money to endeavour to obtain in return : 1st, leave to coin rupees and pice at Madras to be current throughout the King of Golkonda's dominions. 2nd, that all English goods and trade in the Cornatt (Carnatic) shall be free

Trade.

The English and the Golkonda King.

Proposal to ask for further Concessions.

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Chapter V. Trade and Manufactures. Trade. Proposal to ask for further Concessions.

of tunkah or custom as they are in Masulipatam, and those parts of the ancient Kingdom of Golkonda. 3rd, to get Verasheroone or Madapollam, one or both, settled on the Company rent free, or else at a moderate rent by a Phirmaund (farman) to pay the rent to the Divan and to no other, and that the set rent shall never be raised." But the King did not visit Masulipatam, as in June 1678, the Council at Fort St. George recorded in a minute that owing to the great heat and scarcity the King had deferred his visit "to the joy of all his subjects." After the conquest of Golkonda the Governor of Madras received a farman from Aurungzeb's General, Zulfikar Khan, confirming the Company in their possessions and allowing them to continue their trade. The following is a translation

Aurungzeb's Farman.

of the principal portions of that document:—"Whereas in the time of the late shameless and faithless rebellion, the President of the English, Elihu Yale, Governor and Captain of Chimapatanam protected and assisted Mahomed Ali and other servants of the Mogal, and supplied me with fodder and other services, in consideration whereof I have made and given this my cowle or grant that the rent of the fort and factory of Chimapatanam with accustomary privileges, the English factories of Metchlipatam, Madapollam, Vizagapatam, &c. within the territories of the Golkonda country, also their other settlements according to the former custom and usual practice of the English, let it remain undisturbed." Two years later this grant was confirmed by the Emperor's Vizier Asad Khan, who

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granted the Company increased privileges, amongst which was permission to coin money. Nizamu-l-Mulk, when he gained possession of the Dekhan and Karnatik, also continued the trading privileges of the English.

The Dutch and French at Masulipatam.

As already noticed, the Dutch had a factory at Masulipatam where they contrived to annoy the English so much that the latter sought the king's protection. They also had trading establishments at Negapatam, Palakotta and other places. In 1686, while the King of Golkonda was at war with the Emperor Aurungzeb, the Dutch seized Masulipatam, and refused to allow the English to continue their trade there. In 1783 all the Dutch Indian possessions were ceded to the English, but they retained their factories, paying quit rent till 1804. The French established trading factories at Masulipatam and Yanam in 1669. The latter place is still a French possession. During the ascendancy of the French at Haidarabad, Masulipatam and the adjoining districts formed a portion of M. Bussy's jagirs.

English and Dutch Traders at Golkonda.

Although no mention of the fact is made in the records of the old Company, both the English and Dutch appear to have had establishments at Haidarabad or Bhagnagar as it was then styled. The French traveller, M. Thevenot, visited the capital of the Golkonda King in 1667, and he tells us that he found many rich merchants in the town, also bankers and jewellers and many skilful artisans. He also said "there are many Franks in the kingdom, but most of them Portuguese, who have fled thither for crimes they have committed. However,

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Chapter V. Trade and Manufactures. Trade. English and Dutch Traders at Golkonda.

the English and Dutch have lately settled there and the last make great profits. They established a factory there, (three years since), where they buy up for the Company many clothes which they vend elsewhere in the Indies. They bring from Masulipatam, upon oxen, the goods which they know to be of readiest sale at Bhagnagar, and other towns of the kingdom, as cloves, pepper, cinnamon, silver, copper, tin and lead, and thereby gain very much, for they say they get five and twenty for one of profit, and I was assured that this profit amounted yearly to eleven or twelve hundred thousand French *livres.* They are made welcome in that country because they make many presents, and a few days before I parted from Bhagnagar their Governor began to have trumpets and timbals, and a standard carried before him by orders from his superiors."

Diamond Merchants.

These merchants were also dealers in the diamonds, saphires and other precious stones, which at that time were brought to Haidarabad for sale in large numbers. Regarding this branch of their trade, Thevenot says : " the chief weight of diamonds is the *Mangelin*, it weighs five grains and three-fifths, and the carat weighs only four grains, and five *Mangelins* make seven carats. Diamonds that weigh but one or two *Mangelins* are commonly sold for fifteen or sixteen crowns the *Mangelin*, such as weigh three *Mangelins* are sold for thirty crowns the *Mangelin*, and for five crowns one may have three diamonds if all the three weigh but a *Mangelin.* However, the price is not fixed, for one day I saw fifty crowns

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a *Mangelin* paid for a diamond of ten *Mangelins*, and next day there was but four and forty a *Mangelin* paid for another diamond that weighed fifteen *Mangelins*. Not long after I was at the castle (Golkonda) with a Hollander, who bought a large diamond weighing fifty *Mangelins* or three score and ten carats; he was asked seventeen thousand crowns for it. He bargained for it a long while, but at length drew the merchant aside to strike off a bargain, and I could not prevail with him to tell me what he paid for it. He bought another at Bhagnagar which weighed thirty-five *Mangelins* or eight and forty carats, and he had the carat for five hundred and fifty-five guilders."

Trade. Diamond Merchants.

The long and disastrous wars of Aurungzeb did much material harm to commerce and trade, and during the predominance of the Mahrattas but little improvement was made in either. From the earlier years of the present century, down to a comparatively recent period, the Nizam's Dominions possessed no trade worth mentioning. Forty or fifty years since the trade of the Dominions was at its lowest ebb. Owing to the vexatious system of transit duties (see Chapter on Administration) under which traders were fleeced at every village, and by every Jagirdar through whose domains they passed, both the internal and external trade of the country had almost ceased to exist. Rather than pay taxes of from fifteen to twenty per cent. on their goods, merchants declined to trade. It is but fair, however, to notice that this arbitrary system of levying transit dues and taxes on travellers was not by any means

Trade ruined by Dekhan Wars.

Transit Duties.

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Chapter V. Trade and Manufactures. Trade. Transit Duties.

a new one, although it is doubtful if it was ever pushed to such extremities as during the period under notice. The Frenchman, Thevenot, of whom mention has already been made, states that "the insolence of the collectors of the kingdom of Golkonda is far more unsupportable than in the boundaries of the kingdom of Mogolistan, for the duties not being exacted there (Golkonda) in the name of the king, but in the name of private lords to whom the villages have been given, the collectors make travellers pay what they please. We found some collectors where they made us give fifty rupees instead of twenty, which was their due, and to show that it was an extortion of the exactors they refused to give us a note for what they had received, and in the space of three and twenty leagues betwixt Calvar and Bhagnagar, we were obliged with extreme rigour to pay to sixteen officers. Brahmins are the collectors of these tolls, and are a much ruggeder sort of people to have to deal with than the Banians." The traveller's unpleasant experience of the tax-gatherers of the kingdom of Golkonda did not end here, for although on their return journey both he and his companion Monsieur Bazon were provided with a passport by virtue of which they were to pay no dues throughout the whole kingdom, yet at the first villages they were dunned for dues "with so much eagerness that it seemed we were in the fault that we had not our money ready in our hands to give it to them." However, when the king's passport was shown to the toll collectors, "they were satisfied and only

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asked some small gratuity to buy *beatle*, and it was just so with us in all the places where toll is paid."

Trade. Transit duties.

As time went on these dues increased, and, as already mentioned, half a century or so ago, the trade of the Dominions was practically at a stand-still. In 1855, however, the attention of the late Minister was drawn to the languishing condition of the trade of the country. The Resident proposed the abolition of transit duties on all traffic passing between the Nizam's and British territory. There had been a previous provision to that effect in the commercial treaty made between the two Governments in 1802, but it had remained abortive, except during the time of active interference in administrative affairs by the Residents. They restricted the exactions of the village patells and zemindars to some extent, but when their supervision was withdrawn, things went back to the old condition. In 1860 the Madras Government, which had then formed a scheme for the navigation of the Godavari, urged the abolition of the five per cent. transit duty, which, under the provisions of the treaty of 1802, the Nizam's Government was entitled to levy on all the river traffic. At the same time His Highness's Government ceded a small piece of ground about ten or twelve miles wide, and 220 miles long on the left bank from below the junction of the Saveri to about thirty miles above the mouth of the Waingunga. The object of the cession was to check the exactions of some petty zemindars, who levied their own dues in addition to the legal exactions of the Nizam's Government. Clauses abrogat-

Godavari Transit Duties.

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Chapter V — Trade and Manufactures. Trade. Godavari Transit Duties.

ing transit duties on traffic between the two countries were embodied in the supplementary treaty of 1860. It was likewise decreed by His Highness's Government that village transit duties and all other illegal imposts of that description in His Highness's Dominions should in future be abolished. But it was difficult to enforce the reform at once, and for twelve or eighteen months after the proclamation of free trade, some of the Government officials "notwithstanding the repeated remonstrances and injunctions of the Government, continued to charge transit duties, and to exact at the capital, and in a few districts, a higher cess than that provided by the duty." In order to prevent these illegalities the Government in 1862 remodelled the city and Mufasal Customs Department, and better arrangements were made for the collection of customs duties on the frontiers. For this purpose six chief customs stations were established at Naldrug, Paithan, Lingsagur, Kodar, Wara Palli and Rajora Manakgarh. At the same time six customs houses for the collection of duty were established in the British Cantonments at Aurangabad, Jalna, Mominabad, Hingoli, Lingsagur, and Sikandarabad, and the collection of duties at all other places was forbidden.

Free Trade.

Frontier Customs.

Improvement in Trade.

Since that period the trade of the country has continued to exhibit yearly improvements, and its annual value may now be grossly estimated at upwards of ten millions sterling. The chief articles of trade are food grains of all descriptions, fruits, oil seeds and oils, silk and cotton stuffs, cotton and cotton seeds, opium,

Articles of Commence.

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indigo, scents and drugs, timber, English wines and spirits, hardware and cutlery, sugar, sugarcandy, jagari, paper of all kinds, live stock, minerals, silk, and a variety of miscellaneous articles. The total value of the imports and exports is Rs. 4,63,00,378 and Rs. 4,94,00,422, respectively, giving a total of Rs. 9,56,65,852. The total amount of customs duty collected is Rs. 30,75,229.

Trade. Value of Imports and Exports.

FAIRS AND MARKETS.—Weekly markets and annual fairs are held in most of the larger towns and villages throughout the Dominions, usually in connection with the local temples, or the shrine of some saint. At the markets quantities of piece-goods, cotton cloths, blankets, domestic utensils, &c., change hands. The annual fairs are nothing but the markets repeated on a greater scale, lasting longer and having a greater amount of trade. The principal fairs are those of Maligaum (see Maligaum), which lasts upwards of a month, and the Kulbarga Urus in connection with the tomb of Banda Nawaz. This is the largest fair held in the Dominions. It lasts for twelve days, and is attended by from fifteen to twenty thousand people; articles of all descriptions are bought and sold at it. There are also the Moul Ali Urus close to Haidarabad, the great Yeknath Swami Jattra at Paithan, &c. In addition to these weekly and annual trade fairs, every village has its shop-keeper, who supplies all the village wants in the way of groceries and frequently cloths and utensils. The itinerant pedlars, who are met with in all parts of the country, supply the villagers with cheap blankets and cloths.

Kulbarga Fair.

Moul Ali Fair, &c.

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Chapter V. Trade and Manufactures. Trade. Transport.

TRANSPORT.—The general means of transport is by the pack bullocks of the Banjaras, who still hold their own in districts which are as yet unapproached by the railways, by pack ponies, and bullock bandies of better construction than those in other parts of India.

Passes.

PASSES.—The passes by which trade is carried on between the northern boundaries of His Highness's Dominions and the adjacent British territory have doubtless existed from very early times. For centuries the Ajanta Ghat was the chief means of communication between the Dekhan and Hindustan; the existence of the great cave remains in its vicinity afford conclusive evidence that this was one of the principal highways in older days. The Ghats between His Highness's territory and the British Province of Khandesh are pierced with numerous passes, all of which are more or less used as trade routes. The principal are the Ajanta pass already mentioned, the Gaotala or Amba Ghat above Kanad, a very old trade route; at the foot of the ghat are the ruins of the ancient city of Patna. The road over this ghat was once so good that it was practicable for carts. It was reconstructed by the Emperor Aurungzeb during his Dekhan campaigns, and was subsequently repaired by Outram when he was Bhil Agent. Between this and the Ajanta Ghat are the Haldia Ghat and Janjalia Ghat, passable for laden cattle, and several smaller ones which can be utilised for foot passengers only. The best road in these hills is the Outram Ghat leading down

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to Chalisgaon in Khandesh. It is passable for carts, and possesses an extensive traffic.

Trade.

The Navigation of the Godavari.

From the earlier years of the present century attempts have been made from time to time to establish a regular system of trade and navigation on the Godavari. The pioneers of the enterprise were the partners of the firm of Messrs. W. Palmer & Company of Haidarabad, who in 1812 had the whole of the river surveyed from Madhapur downwards. They established a large teak-wood depôt at Madhapur, and the wood, for which there was a considerable demand at the time, was floated in great quantities to Koringa, where it was sold, and Palmer & Company also built a ship of some size of Godavari teak in which they consigned timber for sale at Calcutta. They also established a depôt at Chanda for the purchase and shipment of cotton by the river. These experiments in river traffic, however, were not profitable as the depôts were abandoned after a few years' trial. In 1851 a project for rendering the river navigable was brought forward by Sir A. Cotton. In 1853 some further experiments regarding the navigation of the river and the possibility of creating a trade were made. Two boats constructed at the Daulishwaram works, one a steam launch, 90 feet long, and drawing two feet of water, and the other a cargo boat, 56 feet in length, capable of holding 56 tons of salt or grain, started from Daulishwaram in June 1853. The empty cargo boat was despatched first, and was overtaken by the steamer 100 miles up the river. Both boats succeeded in

Palmer & Co.

Attempts at Navigation 1853.

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Chapter V. Trade and Manufactures. Trade. Attempts at Navigation 1853.

reaching a point eight miles below the junction of the Indrawati with the Godavari, a short distance from Madhapur on the Haidarabad bank of the river. Forty-five days had been occupied in covering this distance. It was found that as the river rose owing to the monsoons, its current, which in places was over six miles an hour, was too strong for the steamer which could only steam four and a half knots. Here the steamer got stranded on the rocks and had to be abandoned, until the river rose sufficiently high to float her off again. The iron cargo boat, with better fortune, was navigated as far as Chinur, a town situated in the Yelgandal district, near the junction of the river Warda with the Godavari. Here an attempt was made to obtain a cargo of cotton from the nearest mart, but none was procurable, and in August of the same year, the river having again risen considerably, the boat returned to the stranded steam launch which was floated off, and with the cargo boat in tow set out on the return journey. Eighty miles below the junction of the Indrawati and the Godavari, they met a smaller steamer which had set out from Daulishwaram to try and penetrate as far as Warda. The new steamer's measurements were 45 feet by 8 feet. She drew but sixteen inches of water, and was propelled by more powerful engines than the Pottinger, the name of the larger vessel. All had gone well for the first five days, and a distance of 120 miles had been traversed, when the little craft struck upon a shelving bank and became totally disabled.

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The Pottinger took her in tow and all three boats reached Daulishwaram in safety in September.

Trade. Godavari Barriers.

The navigation of the river and its affluents is obstructed by three rocky barriers. The first and lesser barrier, twenty miles in length, occurs near Badrachellam. The second, fourteen miles in length, occurs at the junction of the Indrawati and Godavari twenty-five miles below Sironcha, and the third, thirty-five miles in length, at the junction of the Warda and Wainganga. After these experiments in navigation the sum of two lakhs was spent in preliminary surveys and other expenses. Captain Haig made a careful examination of the river in 1859, and drew up a project for removing all obstacles to the navigation at a cost of twenty lakhs of rupees. The means proposed for overcoming the barriers were lateral canals with locks. The project received the approval of the Madras Government, and the works were put in hand at once. With regard to the prospects of trade in the event of the navigation being made practicable, "it was thought that a boat might make a trip down in ten days, and return the same season by being towed up in two and a half months. Hingunghat is half way between Bombay and the mouths of Godavari, and it was calculated that the river would convey cotton at one-third the rate of the railway. Linseed and gingelly oil seed, it was thought, would also be sent by the river while the importations up stream would be salt, cocoa-nuts, some European goods and military stores." In 1863 Mr. Richard Temple, who was

Navigation Project.

Trade Prospects.

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Chapter V. Trade and Manufactures. Trade. Mr. Temple's Report on the Project.

then Officiating Chief Commissioner of the Central Provinces, wrote an exhaustive report on the Godavari navigation project. He travelled up and down the river from the falls of the Warda near Hingunghat to Daulishwaram. According to Mr. Temple's report 216 miles of the great Godavari (the river bears this name after its junction with several large tributaries, the Painganga, Pranahita, Wainganga, &c.) are navigable for about five months in the year. The only kind of trade which then existed on the river was that in timber which was floated down in single logs or in rafts, but in the year previous to his inspection, the Navigation Department of the river service undertook to convey mercantile goods partly by water and partly by land across the barriers for one anna and a half per ton per mile. During the season the agency carried 1,200 tons of goods and 2,000 passengers. There were then seven steam launches plying on the reaches between the barriers as far up as the falls of the river Warda. Mr. Temple's estimate of the cost of clearing the first and second barriers and carrying the river works to the foot of the third barrier was twenty-five and a half lakhs, and sanction was given by the Government of India for the expenditure of that amount. In August 1871, the Secretary of State suggested that the navigation works should be completed as far as the third barrier at as small a cost as possible, but in October of the same year the whole of the works were abandoned on account of the great expense, and the improbability of the trade which

Trade in 1862.

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might spring up on the completion of the navigation works yielding an adequate return. While the works were in progress a tramway was constructed from Dumagudum to Gumaguram, and a canal, twenty miles long, was cut from the river a little above Dumagudum to Soraram, in order to avoid the second barrier. A steamer plied from Rajamandri to Gumaguram, from which place passengers, grain and stores were transported by tramway to Dumagudum.

THE RAILWAY.—The railway line connecting Bombay with Madras traverses the south-western part of the State. The Great Indian Peninsula Railway runs the line as far as Raichur, where it is joined by the Madras Railway. At Wadi, 7 miles from the station of Shahabad, on the Great Indian Peninsula line, the Nizam's State Railway branches off to Haidarabad and to the military cantonment of Secunderabad (Sikandrabad). From Haidarabad two lines of telegraph separate, one going south-west to Bellary, the other with an easterly direction towards Masulipatam, near the mouth of the Krishna.

The western and north-western portions of the country are in close proximity to the railway from Dudni to Dhond and Manmar. The northern boundary, again, is not far from the G. I. P. Railway extension to Nagpur, and the Warda Valley Railway extension to Chanda. The extreme south-west corner will also be soon traversed by the line from Bellari to Hubli and Karwar on the western coast.

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Chapter V. Trade and Manufactures. Trade. Roads.

The following is an account of the most important roads in the interior of the country :—

From Haidarabad to Masulipatam by Malkapur, Madaram, and Suriapet. This road is partially bridged and metalled. It is practicable for carts at all seasons of the year. Distance 120 miles.

The old Madras road branches off from the 60th mile to Wazirabad or Wadapalli. Total distance 111 miles.

From Haidarabad to Karnul.—This is a made road and gravelled, but not bridged, and is consequently difficult for carts. Distance 136 miles.

From the 69th mile the Bellari road branches off to Raichur, distance 55 miles, and to the Krishna Railway station, distance 42 miles.

From Haidarabad to Bellari viâ Maktal and Raichur.—A made road unmetalled and unbridged. Practicable in the dry season only. Distance 158 miles.

Haidarabad to Belgaum, by Maktal, Siriwar, &c.—This is made up to Janampet, and also from Siriwar to the Bombay frontier ; but it is neither bridged nor metalled. Distance 199½ miles.

Haidarabad to Kulbarga viâ Homnabad, 136 miles, generally practicable at all seasons.

Haidarabad to Sholapur by Homnabad and Naldrug. Practicable in all seasons. Distance 176 miles.

Haidarabad to Jalna, by Bidar and Udghir, 265 miles.—Up to Bidar this is a good road, practicable in all weathers.

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Beyond it is a fair-weather road. From Bidar a road branches off to Mominabad and Aurangabad.

Haidarabad to Medak, 54 miles.—Made road, practicable in all weathers.

Haidarabad to Kampti, by Nirmal and Edlabad, 188½ miles. —This is unmetalled and unbridged. A fair-weather road leads to Medak, 22 miles.

Haidarabad to Chanda.—A mere jungle track, unmetalled and unbridged, but practicable in dry weather. Distance 242 miles.

Haidarabad to Hanamkonda and Mangapet.—Up to Hanamkonda, distance 87½ miles, this is a made road practicable in all seasons. From Hanamkonda to Mangapet it is a fair-weather road practicable in all seasons. Distance 74 miles.

Along the Masulipatam road there are branch roads passable in fair weather from Pangal to Haitipamla, 8 miles. Pangal to Nakrikal, 14 miles. Mirialgudiam to Suriapet, 20 miles. Tiparti to Nalgunda, 12 miles, and Malkapur to Nalgunda, 40 miles.

Karnul to Dharwar, viâ Raichur, Lingsugur, and Jalihal. —Up to Raichur this is only a fair-weather road. From Raichur to Lingsugur, 56 miles, it is a made road, practicable at all seasons.

Bellari to Kaladgi, viâ Kanakgiri.—A mere cart track, unmetalled and unbridged, distance 61 miles, in His Highness the Nizam's Dominions.

Branch roads from Kanakgiri to Raichur, distance 79 miles. —Up to Bhannur this is only a fair-weather road, from Bhannur

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Chapter V. Trade and Manufactures. Trade. Roads.

to Raichur it is a made road. Kanakgiri to Kopal, 24 miles. Sindanur to Mudgal, 14 miles. Both of these are fair-weather roads.

Bellari to Kulbarga, viâ Lingsugur and Shorapur.—Up to Shorapur, 90 miles, this is a made road passable at most seasons. From Shorapur to Kulbarga it is a fair-weather road. Distance 60 miles.

Shorapur to Yadgiri, 30 miles.—A made road passable at most seasons.

On the Haidarabad road to Belgaum there are branch roads from Maktal to Kardasur, 14 miles. Gobar to Shorapur, 30 miles. Gobar to Raichur, 15 miles. These are only passable in the dry season.

On the Haidarabad road to Sholapur there are branch roads from Kandi to Patapur, 8 miles. Sadashivpet to Tandur, 32 miles. Rajasur to Tuljapur, 67 miles, and Naldrug to Tuljapur. These are generally practicable at all seasons.

Sholapur to Mominabad and Nandair.—A mere track, unmade, unmetalled, and unbridged, practicable only in dry weather, 161 miles.

Branch roads between Sholapur and Jalna.—Barsi to Kallam, 34 miles. Barsi to Parenda, 14 miles. Birh to Manjalgaon, 32 miles. All these are practicable only in fair weather.

Mominabad to Ahmadnagar viâ Darur and Birh.—This road is unmetalled and unbridged, and is practicable for carts in the fair weather only, 78½ miles.

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Mominabad to Aurangabad viâ Darur, Pimpalwari and Dundgaon.—A mere track, unmade, unmetalled and unbridged, and is practicable only in the dry weather. 116½ miles.

Ahmadnagar to Jalna viâ Toka and Aurangabad.—A made road, bridged and drained. Distance 69 miles to Aurangabad, and 108 miles to Jalna.

Aurangabad to Nandgaon, 59 miles.—This road is metalled, and except the Sivna river is bridged throughout.

Aurangabad to Kanhar, viâ Upli Ghat to Roza, and Ellora Ghat to Kanhar, distance 33½ miles. Heavy carts, to avoid the two ghats, go by Kasapkeda to Ellora or Palaswadi. From Ellora it is only a fair-weather road.

Aurangabad to Ellichpur viâ Ajanta.—Up to Ajanta this is a made road, but unmetalled and unbridged.

Aurangabad to Paithan.—A fair-weather road.

Jalna to Hingoli.—Tolerable road, practicable at all seasons, passing chiefly through Berar, 95 miles.

Hingoli to Akola by Basim.—A made road, bridged and metalled.

Branch roads from Sikandarabad to Hanamkonda. Gatkaisar to Haidarabad Residency, 14 miles. Kazipet to Warangal, 6 miles. These are passable at all seasons.

Warangal to Medak.—A mere cart track, practicable in fair weather only, 101 miles.

Warangal to Karimnagar, same as above, 51 miles.

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Chapter V. Trade and Manufactures. Trade. Roads.

Masulipatam to Kampti by Kamamet and Hanamkonda.—From Nagalwancha to Nagaram. This is a made road, unmetalled and unbridged, but gravelled, and generally passable for carts at all seasons, 106 miles.

Ferries.

FERRIES.—The principal public ferries on the Godavari are at Toka, Paithan, Shahgad, Khyr, Nandair, Nirmal, Chenur, and Sironcha. The boats generally in use are flat-bottomed punts which are pulled or rowed across the river; during the rainy season it is impassable for several months. The ferry boats used on the Krishna and Tungbhadra rivers in the south are circular baskets of from ten to twelve feet in diameter covered with bullock hides. The principal ferries are Hampisagar, Anagundi, Battial, Velarshivaram and Wardapalli. There are also ferries with boats of a similar description at Ferozabad, Afzalpur, Nykat and other places on the Bhima river.

Rest Houses.

REST HOUSES.—There are travellers' bungalows at Sikandarabad, Taroda, Haidarabad, Bhawangir, Kulbarga, Pachoda, Deogaum, Aurangabad, Jalna, Mominabad, Shaikhteh, Sillode, Phalamrai, Fardapur, &c. There are large rest-houses for natives at Aurangabad, Ajanta, Bidar and at every stage on the Haidarabad-Masulipatam road and the Haidarabad-Poona road. The latter are fine caravanserais erected by Mir Alam early in the present century. The caravanserais at Aurangabad and Ajanta were erected by the Emperor Aurungzeb and the first of the Nizams.

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MANUFACTURES.

Manufactures.

Decay of Native Manufactures.

The Haidarabad manufactures have suffered in common with those of the rest of India. This is in a great measure owing to the vastly increased demand for European articles both for dress as well as domestic use. The manufacture of Warangal carpets, the celebrated brocades of Aurangabad, the Bidri ware of Bidar, the cotton stuffs of Nandair and the silk stuffs of Paithan, are all declining for these reasons, and unless some means of creating a demand can be devised, it is to be feared that the manufacture of most of them will soon cease altogether.

The muslins and fine cotton stuffs of Telingana were long celebrated. Marco Polo, speaking of the manufactures of the kingdom of which Warangal was the capital towards the close of the thirteenth century, says:—"In this kingdom are made the best and most delicate buckrams and those of highest price; in sooth they look like tissue of spider's web. There is no king nor queen in the world but might be glad to wear them." In a note to this passage Colonel Yule remarks:—"here *buckram* is clearly applied to fine cotton stuffs. The districts about Masulipatam were long famous for muslins and coloured chintzes." The fine muslins of Masulia are mentioned in the Periplus. Indeed, even in the time of Sakya Muni, Kalinga was already famous for its diaphanous muslins.

Diamond Cutting and Polishing.

It is worthy of remark, however, how completely one class of industry has disappeared from Haidarabad, *viz.*, the art of cut-

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Chapter V. Trade and Manufactures. Manufactures. Diamond Cutting and Polishing.

ting and polishing diamonds and saphires. Up to the time of the conquest of Golkonda precious stones were found in the mines in the eastern and southern portions of the kingdom in abundance, and were brought to Haidarabad and Golkonda to be cut and polished. All the French travellers mention the diamond polishers of these places. Thevenot, describing his visit to Golkonda in 1667, says :—" The king will have the good workmen to live there, and therefore appoints them lodgings for which they pay nothing. He makes even jewellers lodge in his palace, and to these only he trusts stones of consequence, strictly charging them not to tell any what work they are about, lest if Aurungzebe should come to know that his workmen are employed about stones of great value he might demand them of him. They cut saphires with a bow of wire. Whilst one workman handles the bow, another pours continually upon the stone a very liquid solution of the powder of white *emrod* made in water, and so they easily compass their work. That white *emrod* is found in stones in a particular place of the kingdom, and is called *corind* in the Telingi language. It is sold for a crown or two rupees a pound, and when they intend to use it they beat it into a powder. When they would cut a diamond to take out some grain of sand or other imperfection they find in it, they saw it a little in the place where it is to be cut, and then laying it upon a hole, that is in a piece of wood, they put a little wedge of iron upon the place that is sawed, and striking it as gently as may be it cuts the diamond through."

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Many attempts have been made to direct the attention of the Indian and English public to the beautiful products of the looms of Aurangabad, Warangal and other places, the first of which was made by Sir Salar Jung in 1856. An exhibition of the raw products and manufactures of His Highness's Dominions was held in Chadarghat in November of that year, and excited considerable interest. Previous to this some of the famous Warangal rugs and carpets had been sent to England for display at the great Exhibition of 1851. Ever since that period the Government of His Highness has been a regular contributor to all exhibitions of works of art and manufacture whether held in India or Europe. A description of the chief articles of manufacture is given below :—

Manufactures. Haidarabad Exhibition 1856.

Iron.

IRON.—Iron ore, which is very plentiful in the central and eastern portions of the Dominions, is smelted at Warangal, Kunasamudram, Dindurti, Komarapali, Erapali, Mulkanir, Nirmal, Gudkole, Mylawaram, Rawata, Juktial, Yelchal, Rangapett, Kundapuram, Kulur, Anantagiri, Lingampali, Nizamabad, Kalyani and many other places. The majority of the mines are simple holes dug in the earth, the ore being detached by small iron crow bars. In some parts of the Dominions the ore is obtained from the beds of nallahs having their sources in the gneiss hills. Roughly constructed dams are thrown across these streams by which the ore washed down from the hills during the rains is stopped. In the sand-stone country, iron ore is found existing on the surface in the shape of

Iron Smelting.

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rolled pieces of various sizes, and in such abundance that no mining is required. In the Nandair district the ore is found a few feet below the surface in the form of gravel or coarse sand. The ore is prepared for smelting by being pulverised if in lumps. Should they, however, prove too tough to be broken easily, the lumps are first roasted and then pulverised. The ore is then washed in small sloping depressions dug near a tank, and the heavier parts, which are separated by this process, are smelted with charcoal in the ordinary conical-shaped clay furnaces, which are of the rudest description. The yield extracted from the richer ores is rarely more than eight or ten per cent., and that from the poorer kinds hardly exceeds four or five. The process is exactly the same as that which obtains in other parts of India. The furnace is first filled with charcoal, and when well heated the ore is introduced. After the lapse of five or six hours, the ore, when in a half molten mass, is taken from the bottom of the furnace where it has collected, and is beaten with heavy hammers to remove all the dross from it, after which it is resmelted and formed into bars, from which agricultural and other implements can be readily manufactured by blacksmiths. The inferior kinds of ore require smelting two or three times before conversion into bars. The articles used in iron smelting are large and small hand hammers, crow bars and iron rods. The cost of manufacture varies in different parts of the Dominions from one to two rupees per maund.

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STEEL.—Indian steel was famous in ancient times, and the chisels which once drilled the granite of the great Egyptian pyramids are said to have been made of it. Steel of the very best kind is made at Kunasamudram near Nirmal in the Nandair district. Very fair descriptions are also manufactured at a few villages in the Yelgandal district as well as at Ibrahampatanam, Konapur, Chintalpett, Gudkole and other places. But none of the steel produced in the last named villages is equal to the Kunasamudram steel. The magnetite from which this steel is manufactured is found twenty miles east of Nirmal, and a few miles south of the Sichel hills in hornblende slate resting on granite and quartz rock. The iron has the remarkable property of being obtained at once in a perfectly tough and malleable state, and is considered better than any English iron, and even superior to the Swedish varieties. In the manufacture of the best steel, three-fifths of this magnetite are used, the other two-fifths being obtained from the Indur district, where the mineral appears to be a peroxide, and the beautiful water of the Damascus sword blade, in the manufacture of which it is chiefly used, is derived from the crystallisation of the steel thus produced. The mines afford a boundless supply of ore easily wrought, and are situated in the neighbourhood of large forests near the Godavari.

Dr. Walker, writing on the manufacture of steel at Ibrahampatanam and other villages in the Yelgandal district some years since, remarked :—"The steel manufactured at these

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Chapter V. Trade and Manufactures. Manufactures. Kunasamudram Steel.

villages is very inferior to the Kunasamudram steel, and does not fetch half its price. Yet the same teepor is used for both, and the same care is apparently bestowed in the preparation ; the only difference I could detect was that the pure iron, which, along with the teepor and the iron, is placed in the crucible, is in the case of the Kunasamudram steel prepared from the yellow clay iron ore found in the laterite at Tatpilly, while at Ibrahimpatanam and other villages any iron, without reference to the ore from which it is smelted, is used. The exact chemical condition of the metal under the form of steel has yet evaded scientific investigation, which renders it probable that the inferiority of the Ibrahimpatanam steel may be attributable to this one neglect." The teepor, of which mention is made above, is the raw material which is collected and smelted preparatory to being converted into steel. Five men are usually employed for each furnace, four bellows men and a head man who looks after the crucibles. If the steel comes out of the crucible at all blistered or unequal on the surface it is rejected as worthless. There are two kinds of crucibles each holding from one to two pounds weight of steel, and the cost of each furnace varies from four to ten annas for each piece.

Steel Furnace.

Owing to the importation of ready made arms, which until lately was unrestricted, the demand for country steel is not nearly so great as formerly, and some of the furnaces have been closed of recent years. That, however, at Kunasamudram still produces the excellent steel for which it has so long been

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famous. It is exported to various parts of the country, and is used in the manufacture of spear heads, swords, knives and lethal weapons of various descriptions. The chief consumers are Persian and Mogul manufacturers, who purchase the steel direct from the furnaces. One of them informed the well-known geologist, Dr. Voysey, when he visited the furnaces many years since, that in Persia they had often tried, but in vain, to imitate the Kunasamudram steel.

Steel.

Bidri Ware.

Bidri Ware.—This celebrated ware is now manufactured in much less quantities than formerly owing to the absence of a regular demand for it. The natives who make it are usually poor and without capital; they cannot afford to make and keep a large stock of the more costly articles on hand, hence the manufacture is now usually restricted to actual orders given to the artisans.

Method of Manufacture.

The following is an account of the manner in which the ware is made as witnessed and described by Drs. Hayne, Buchanan, Hamilton, Smith, and Captain Newbold:—"It is a metallurgical compound of considerable interest, and the articles are always greatly admired for the elegance of their form, as well as for the gracefulness of the patterns with which their surface is covered. Though the groundwork of this composition appears of a blackish colour, its natural colour is that of pewter or zinc. Dr. Hayne informs us that it is composed of copper sixteen ounces, lead four ounces, and tin two ounces. These are melted together, and to every three ounces of the alloy sixteen ounces of spelter, that is of zinc, is added, when the alloy is melted for

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Chapter V. Trade and Manufactures. Bidri Ware. Method of Manufacture.

use. But to give the whole the black colour, which is esteemed probably from bringing out the pattern, it is dipped into a solution of sal-ammoniac, saltpetre, common salt and blue vitriol. Dr. B. Hamilton saw of zinc 13,360 grains, copper 460 grains, and lead 414 grains, melted together, and a mixture of rosin and bees-wax introduced into the crucible to prevent calcination. It was then poured into a mould made of baked clay, and the article handed over to be turned in a lathe. Artists then inlay flowers or other ornaments of silver or of gold. They first smear it over with sulphate of copper and water, which gives the surface a blackish colour, and enables the artist more easily to distinguish the figure which he draws. This he does with a sharp-pointed instrument of steel, and cuts it with small chisels of various shapes, and then, with a hammer and punch, fills the cavities with small plates of silver, which adhere firmly to the Bidri. It is then polished and stained as described above. The various articles made from it are vases, wash-hand basins, and ewers, hookah-bottoms, spittoons, cups and dishes, small boxes and weights. These are inlaid commonly with silver, but sometimes with gold. The patterns are usually as much to be admired as the forms of the vessels. Though usually called Bidri, sometimes Vidry, it is also manufactured at other places. According to Captain Newbold, "the mould of the vessel is first prepared in the usual manner, of clay turned into shape on a wheel; over the smooth surface of the mould a coat of wax and

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ral (rosin) in equal proportions, with a little oil is laid, of the thickness of the sides of the vessel required, over the wax another thick coat of clay is applied. Gradual heat is next resorted to to harden the clay part of the mould ; but principally to melt out the wax, which of course leaves a vacuum on the space it occupied. Into this space the molten alloy is poured, cooled, the mould broken, and the vessel in rough taken out, polished and set aside, to receive a black colour preparatory to inlay, from a smearing of *mortula* (blue vitriol). The alloy itself is of a pewter white colour, and is composed of the following proportions :— 1 seer *just* (zinc) to 1 chittak or 6 shahi pice weight of *tamba* (copper). The pattern of the ornamental device to be inlaid either in silver or gold, is next drawn lightly with a steel point on the blackened surface of the vessel, and then cut out to the depth of the inlay required, with a tiny delicately pointed chisel, worked by a small hammer. A thin bit of paper is pressed into the excavated pattern to receive the impression, taken out, and placed upon a thin plate of silver (the inlay) which is itself laid out evenly on a bed of mixed wax and *ral* (rosin), and cut into the exact shape of the impression. The cut out bit of silver is then pressed into its corresponding cavity engraved on the side of the vessel, and firmly inserted by means of a steel point. This done over all parts of the vessel, it is again polished preparatory to receiving its finishing coat of black. This is done by subjecting the vessel to a gentle heat and smearing it

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Chapter V. Trade and Manufactures. Bidri Ware. Method of Manufacture.

with a mixture composed of: 1 tola (Bhur) shorah ki mutti (saltpetre), 3 mashas novsadur (sal-ammoniac) ground up into the consistence of cream with brackish water. After allowing this mixture to lie upon the vessel for a few hours, it is washed off with a little brackish water. The inlaid silver devices are little altered in colour, but the intervening portions of alloy remain of a permanent dead black." He witnessed the whole process of inlaying, and could not help admiring the precision, lightness of touch, and celerity with which it was performed. The work is divided, however, into three branches—the mould-maker, smelter, and inlayer. Bidri does not rust, but is brittle and is easily broken.

Sword Blades.

SWORDS.—Blades of an inferior description are made at Haidarabad, Gudwal, Wunparti, Kolapur and other places in the Dominions, and may be purchased mounted with iron handles and wooden leather-covered sheaths for prices ranging from five to fifteen rupees. Blades of good water come from Guzerat and Persia, and fetch prices varying according to the temper of the steel; very good watered blades are also made at Jugdeopur in the Khammam district. The better kinds of swords are mounted with ivory or steel handles inlaid with gold and silver. Blades are both straight and curved, the best are invariably of the latter shape.

Varieties of Sword Blades

The following is a description of the various kinds of swords worn, some of which are made in the Dominions. Their values vary from five or six rupees to five thousand, according to the

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quality of the steel and the history and traditions of the blade. Watered blades, called *Johurdar*, always fetch much higher prices than any others. Blades of this description when made here are cast from the famous Kunasamudram steel already noticed. *Serohi*, a light curved sword of fairly good steel, is made at Jugdeopur. It is worn chiefly by Rathores. *Tegah*, made of inferior steel, blade broad and straight, in common use. *Abbassi* is a Persian blade, made of good steel. The blade is narrow and straight, and is generally finely tempered. It is worn chiefly by Moguls. *Nimcha*, an inferior and half-sized weapon with a straight blade, worn by the common classes. *Asil*, there are several varieties of this weapon, which, however, bear a pretty close resemblance to each other, the only perceptible difference usually being that some of the blades are perfecly straight and others slightly curved ; the breadths also vary slightly. The *Asil* is worn by all classes, some of the blades are of good water and others are inferior. Both kinds are made at Jugdeopur. *Misri*, generally made of good steel, blade straight and finely tempered, worn by the better classes. *Furrung* (Frank, probably English) : this weapon is usually made of inferior steel ; the blade is broad and heavy. It is worn by professional fencers (Dekhani *Maitres des armes*) and a class of men skilled in the art of self-defence who are styled *Phikets*. *Kirich*—this is the regulation military sword. *Dhope* : this weapon is made of fairly good steel ; the blade is straight and of medium breadth,

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Chapter V. Trade and Manufactures. Manufactures. Varieties of Sword Blades.

and is light. It is usually worn by the nobles and gentry of the city. *Putta*: this is an old-fashioned weapon now rarely made, and seldom seen except in collections of arms, or in places where fencing is taught. It consists of a steel gauntlet reaching to the elbow; the portion which covers the back of the hand is usually cast to represent a tiger's head. Below the head is a cross bar which serves as a handle to which a long triangular two-edged blade is attached. The blade which is sometimes more than four feet in length is thin and flexible, being made of good tempered steel. Two of these weapons, one on each hand, are usually worn. *Nawaz Khani*: the peculiarity of this sword is that the outer, instead of the inner, edge of the curve is sharpened. It is usually made of good steel. The *Sailapah* is a superior description of sword which used formerly to be imported from Arabia and Syria by the Arabs. Many of the old blades, which are highly prized, are still to be found here. Very good blades of this pattern are made from Kunasamudram steel.

But the most highly esteemed blades in this and other parts of India are (1) the Abassi or Persian blades already mentioned; (2) the Jenobi or Genoese blades which used to be imported in olden times, perhaps in the palmy days of the Italian Republics; (3) the Magribi or Toledo blade; and (4) the Alleman or German blade, which probably came to India through the trade established by the Italian Republics. There is besides these a native Indian blade of great fame, frequent

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references to which are to be met with in the ancient literature of the Arabs. This is supposed to have been the famous Guzrathi blade, still prized by connoisseurs. English blades are sometimes met with disguised as native swords, and sturdy Wilkinsons have sometimes been found, draped in velvet and tinsel, in the hands of swash-bucklers in the city.

Manufactures. Varieties of Sword Blades.

Inferior muskets (smooth bored) are made in the city *Karkhana* for the Police and some of the Irregular Troops at a cost of from Rs. 10 to Rs. 15 each. The long barrels used by the Arabs are made in Sind, also in the Native State of Gudwal, tributary to the Nizam, and in a few villages near Haidarabad. They are brought to the latter place and mounted on the curiously shaped iron-banded lump of wood which serves the Arabs instead of a stock. When mounted they sell at prices varying from Rs. 25 to Rs. 70. They are all matchlocks, and carry only a small bullet. The guns used by the Pathans are of similar make to those of the Arabs, the barrels being cut shorter and having English-shaped stocks. The guns and rifles used by the nobility and upper classes of the city for sporting purposes are all of English make, and of the very best and latest descriptions. The huge bell-mouthed blunderbusses borne by the Rohillas are made at Wunparti, Gudwal, Nirmal and other places. They cost from Rs. 20 to Rs. 60 according to the quality of the material from which they are cast. They are provided with flint locks and are not fired from the shoulder, but held in both hands, and even then the

Guns and Muskets.

Arab Muskets.

Blunderbusses.

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Chapter V. Trade and Manufactures. Manufactures. Blunderbusses.

concussion, owing to the heavy charge of powder used, is so great that those firing them are spun round and sometimes fairly overturned. They load with slugs. The Rohillas have pet names for their blunderbusses such as the *shere bacha* (tiger's son), the *saf shikan* (line destroyer), &c. The muzzle of the former sometimes terminates in a rudely cast tiger's head; the latter is a much heavier weapon than the ordinary blunderbuss, and carries a greater charge.

DAGGERS, KNIVES, &c.—The following weapons in addition to the gun and sword are worn by the Arabs. Jambia.

Jambia: a two-edged dagger with a curved blade about seven inches in length, varying from two to four inches in width, and tapering to a point, worn in the waist-belt. The handles of these weapons are sometimes made of the dried sinews of the camel, but the wealthier classes usually have them mounted in richly inlaid ivory, jade or silver They are worn in green velvet, silver and leather sheaths. The better descriptions of these weapons are made in Arabia, but very good ones are made at Haidarabad, and elsewhere, from Nirmal steel. The average selling price is from Rs. 15 to Rs. 50 according to the quality of the steel. Behind the *Jambia* the Arabs wear the *Sikkin*, a knife with a curved blade about six or seven inches in length. These knives, which cost from one to five rupees, are made at Gudwal, Jugdeopur and a few villages near Haidarabad; behind the *Sikkin* they wear the *Chimta*, a pair of light iron or steel pincers used to pick up fire, extract thorns and various other purposes. These weapons,

Sikkin.

Chimta.

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with the ball pouch and gunpowder flask, usually horn-shaped, both of which are made here, complete the armoury of the true Arab ; the *Mowlads*, or Dekhani Arabs, wear, in addition to these, a pistol whichis usually provided with a flint lock. These pistol barrels were formerly made at Lingampalli, Yelgandal, and other places, but their manufacture has almost entirely ceased of late years.

Pathan Weapons.
Katar.

The principal weapon worn by the Pathans is the *Katar*, a double-edged dagger, having a breadth of from two to three inches at the hilt, tapering down to a fine point. The blades vary in length from six inches to one foot, just above the hilt is a small cross bar, sometimes two, by which the dagger is grapsed when used. Parallel with the cross bar or handle are two pieces of steel six to eight inches long which cover the wrist. Some of these weapons have a semi-circular guard made of iron and capable of withstanding a sword cut. The best of them are made at a place near Agra and at Burhanpur. They are also manufactured at Haidarabad, Gudwal and other places in His Highness's Dominions. Their cost varies from Rs. 5 to Rs. 50 according to the quality of the steel. The hilts of the more expensive ones are frequently inlaid with gold and silver. The weapon is worn in the waist-belt. The swords worn by Pathans are curved, and are usually longer and heavier than those of the Arabs. Their best blades come from Persia, but very fair ones are made at Gudwal, Warangal and Wunparti.

Rohilla Weapons.
Pesh Khabz.

The Rohillas all wear the *pesh khabz*, a curved dagger a foot in length. The breadth at the hilt varies from two

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Chapter V. Trade and Manufactures. Manufactures. Rohilla Weapons. Pesh Khabz.

to two and a half inches; it tapers away in the centre to one inch having one edge only, and ends in a curved point. The handle is usually ivory or bone and occasionally of silver. The majority of these daggers are made here and are sold at from Rs. 8 to Rs. 50 each. The swords worn by the Rohillas are usually made of inferior steel. They cost from Rs. 5 to Rs. 10. They also carry pistols of local make.

Sikh Weapons.

The Sikhs wear the *pesh khabz* and *jambia* and also the *katar*; most of them carry guns. The steel quoits worn in their puggries usually come from the Panjab, but a few are made at Haidarabad.

Shields.

SHIELDS.—All the armed classes mentioned above, but especially the Rohillas, wear shields made of rhinoceros hide or well-tanned leather. The latter are made at Haidarabad. They are circular in shape, having a diameter varying from fourteen inches to two feet, and are embossed with brass or iron knobs, and are provided with slings for the arms. They are usually worn over the left shoulder.

In addition to the weapons mentioned above, the following are also made at Haidarabad, Gudwal, Warangal, Wunparti, and some villages near the capital. Bank.

Bank: a dagger with a curved blade, about eight inches long, sold at prices varying from Rs. 2 to Rs. 10. Bichwa. It is worn by Dekhanis. *Bichwa*: (literally a scorpion) an ivory or bone-handled dagger, five or six inches long. Maru.

Maru: a weapon made of two antelope horns tipped with steel, and having a handle and guard in the middle, so that it can

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be used to give either backward or forward thrusts. *Chura*: a long dagger, varying in length from eighteen inches to two feet, carried in the hand. It is usually mounted with a deer horn or silver handle. *Bullam*: a two-edged spear attached to a shaft from three to five feet in length, and carried in the hand. *Khanjer*: this is a dagger similar in size and shape to the *jambia*. It is made here, and is usually worn by Arabs and Moguls. *Sanani*: a curved dagger about six inches in length, sometimes worn by Arabs, generally made of good steel. *Safdara*, a dagger similar in shape and make to the last. *Karoli*: a miniature dagger, having a blade rarely exceeding four inches in length. It is made at Jugdeopur and other places, and as it is easily concealed, it used in former days to be considered a handy weapon in the scrimmages which were then of pretty frequent occurrence. *Eta*: is a long steel spike fixed in the head of a wooden shaft about four feet long surrounded with small brass bells and feathers so that but a small portion of it is visible. It is carried by a servant in the trains of the city nobles. Bows and arrows, in the manufacture and use of which some of the wandering tribes of the jungles are very expert, are rarely seen at the capital except in private collections.

Manufactures. Chura. Bullam. Khanjer. Sanani. Safdara. Karoli. Eta.

The sword belts, made of silver and gold thread, and having silver clasps, which are worn by all the non-military classes at the capital, are made at Haidarabad, Gudwal, Warangal, and Umirchinta. The best kinds cost from twenty-five to one

Sword Belts.

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Chapter V. Trade and Manufactures.

Manufactures. Sword Belts.

hundred rupees. Those of Haidarabad manufacture are much lighter and cheaper. The belts worn by the nobility are usually made of much costlier materials, and are frequently embroidered with precious stones of great value.

Weapons for the Regular Troops.

No rifles have ever been manufactured in the city workshops or karkhana, as they do not possess the rifling machinery. The only description of fire arm turned out of the Madrasa-i-Sanaé in the city are smooth bore percussion muskets, muzzle loading. These when tried have never proved serviceable for various reasons. They were unreliable for want of accuracy, and were therefore returned, the three regiments of infantry having to use the old Brown Bess muskets which were received from time to time from the several arsenals of the Haidarabad Contingent. These are still in use, except by the First Regiment of Infantry, which received in June 1879 Victoria pattern muskets from the Sikandarabad Arsenal, prior to proceeding on Field Service to Rumpa.

Gunpowder.

Gunpowder for the Regular troops is made at a place called Chundraguta, some five miles from the city, where a powder mill was established some twenty years ago. The quality of powder is decidedly inferior, of a coarse grain, and as the materials for its composition are procured locally, the powder is easily damaged from the slightest exposure and changes of season. The powder is conveyed in certain quantities from the mill to the general magazine in the cantonment of Saifabad where

Cartridges.

the service and practice ammunition is made into cartridges,

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under European supervision ; these cartridges are carefully stored in wooden barrels, and served out to the several regiments on quarterly indents.

Swords.

Hitherto in the Silladari Regiments the *Barghir* or trooper provided his own sword. This naturally led to a variety of patterns of swords in regiments. To remove this anomaly, swords on a regulation pattern are being made in the Madrasa-i-Sanaé (city workshop) for the four Cavalry Regiments of the Regular Troops, and some that were received lately have been reported on most favourably by a committee of officers, and are now in use.

Lance Heads.

Lance Heads were also turned out for the three Lancer Regiments in the same *karkhana*, on a given pattern. These were very good and have proved very serviceable. Bamboo shafts were procured from the Nagar Karnul district, and the heads mounted in the Public Works Department workshops.

The best maker of lance and spear heads, shikar knives and other sporting appurtenances is the famous Bodh Raj of Aurangabad, well known all over India to pig-stickers and sportsmen. Bodh Raj is no mean sportsman himself, and in his younger days mounted his country-bred, and handled his spear with the best pig-stickers among the officers of the little Cantonment of Aurangabad.

Carbines.

No carbines were ever made here, those in use with the African Cavalry Guards were received from the Haidarabad Contingent arsenals, as well as the pistols, but as the latter are

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Chapter V. Trade and Manufactures. Manufactures. Pistols.

no longer serviceable, it is contemplated to manufacture the requisite number at the Madrasa-i-Sanaé. Samples were recently submitted to a committee of officers. They are smooth bore, muzzle loading pistols, very neatly mounted and well balanced.

Leather Work.

The boots for the regiments are also manufactured in the city *karkhana*. In former years much fault used to be found with the boots for which only Halli Sicca Rs. 2-8 was charged per pair, but of late, the price being raised to Rs. 3, a far superior style of boots, both in respect to quality of material and workmanship, is now turned out.

Accoutrements.

Hitherto accoutrements for the men were obtained from Europe. This necessarily subjected Government to heavy expense, considering the high charges, freight, &c. Recently at the leather *karkhana* in the city, samples of cavalry accoutrements have been prepared, and submitted to a committee. These being made of English leather, machine and hand sewn, bear comparison with accoutrements received as samples from England; they have been very well turned out, and the workmanship is all that could be desired. It is therefore believed that Government will not have to send to Europe for such articles in future, since they can be procured equally as good in the capital, and for less money.

Warangal Carpets.

CARPETS AND RUGS.—Warangal has long been celebrated for its carpets and rugs. The industry of carpet-weaving is followed by a colony of Mahomedan Sheikhs of the Sunni sect,

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who are said to be the descendants of Persian settlers that came with the Mahomedan armies of invasion. The carpets made are of three kinds—silk, cotton, and woollen. The weavers also make what are called "shatranjis." They are woven from cotton twist, similar to that used for table covers and screens. These "shatranjis" are striped blue and red, or blue and white, or red and white, or have diamond-shaped squares in the centre, with a border to match. They are made of different sizes, and are priced from one to three rupees a square yard. "Daris," which are to the "shatranjis" exactly what in a different species of manufacture the "rug" is to the carpet, are also made. The "dari" (from *dar* = door) is a small "shatranji" often placed at the door to fill in the space left by the big "shatranji." The woollen rugs and pile carpets called "gálicha" and "kalin," respectively, have a warp of strong cotton or flax, and short lengths of coloured wool are twisted into each thread. The two ends that stick out are then clipped to a uniform level, and are kept apart by a thread of wool running between the threads of the warp. The lines of work are further compacted together, by striking them with a blunt fork called "kangni." When all is complete, the surface is again clipped and dressed. The designs on the carpets can be traced to Persian originals, and the workmen arrange the colours either from their own knowledge or from a pattern. The size is seldom over 15 yards long, and from $1\frac{1}{2}$ to 6 yards wide, while the price is from Rs. 3 to Rs. 30 a square yard. Silk is used instead of

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Chapter V. Trade and Manufactures. Manufactures. Warangal Carpets.

wool in the more expensive kinds of carpets, and in the Exhibition of 1851 the very finest rugs exhibited were from Warangal. They were priced £100 per square yard, and were the only examples in which silk was used in carpets with a perfectly satisfactory effect. The brilliancy of the colours was kept in subjection by their judicious distribution, and by the exceedingly fine count of the stitches, there being 12,000 to the square foot. Lac is used for the scarlet of the better carpets, and a crude madder-red ground is employed for the commoner kinds. The ordinary price of silk carpets is from Rs. 100 to Rs. 150 a square yard. Unfortunately there is a great falling off in the quality of both woollen and silk carpets, owing to the demand for cheap and quick work. Cotton carpets and rugs of a superior description are also manufactured at Haidarabad, and in the Kulbarga Jail (see Kulbarga). Some specimens of this manufacture sent to the last Melbourne International Exhibition were awarded a diploma of the Fifth Order of Merit. Piled cotton carpets are more prized than the woollen ones, as they are softer, prettier, and more durable, and they therefore fetch higher prices than the others. Carpet manufacturers have unfortunately taken to making use of the analyne dyes, and the result sometimes is a most hideous traversty of the neat artistic colouring of the carpets of olden days.

Kamkhab.

KAMKHAB.—The kamkhab or gold cloth made at Paithan and Aurangabad was once celebrated throughout the Dekhan. It was formerly in great demand, and very costly pieces were

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manufactured. For example, the Persian Ambassador, who arrived on a mission to the Kutub Shahi King of Golkonda in 1603, and remained at the court till 1609, took with him, amongst other return presents, a piece of kamkhab, the manufacture of which had occupied the looms of Paithan for five years. Cloth of gold, however, is now no longer made at Paithan, almost the only town in the Dominions where the manufacture still lingers is Aurangabad, and that possesses hardly a dozen kamkhab looms. The greater portion of the kamkhab manufactured is sent to Haidarabad. The ordinary description is sold for about two or three hundred rupees per piece of three yards in length by about one in width. Pieces have been manufactured at a cost of Rs. 1,000 each, but this was only on a special order from some of the wealthy nobles of Haidarabad, or for the Nizam himself. The sole proprietors of the kamkhab looms are Borahs. The work, for which the workmen are highly paid, is exceedingly complicated and difficult, and it would be impossible to give an intelligent description of it without the aid of diagrams, which are not procurable. The work is chiefly carried on in the ground-floor rooms of houses in the most crowded part of the city ; a skilful workman can make one piece of kamkhab in three weeks, but the richer description occupies a much longer period in manufacture.

Mashru.—The manufacture of mashru, a mixed cotton and silk fabric generally used by native ladies for under-garments, is carried on at Haidarabad, Aurangabad, Paithan, Vaizapur,

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Chapter V. Trade and Manufactures.

Manufactures. Mashru.

Gudwal and other places in the Dominions. The warp of the cloth is of silk, and the woof is composed of various coloured fine cotton threads, the whole being disposed in spotted or striped patterns; some of the pieces have a narrow border of silk. The term "mashru" is derived from "sharâ" meaning "allowable in law." The material is so called because the mixture of cotton with it makes it allowable for men to wear when praying. The wearing of pure silk at devotions was prohibited by the Prophet.

Hemru.

HEMRU.—This is similar in most respects to mashru, being a mixture of cotton and silk made up in various patterns. Tunics and vests are made from it. Gold and silver tissue cloth are both manufactured. The texture of some of it is almost as fine as muslin. It is used for veils, head dresses, bridal robes, and saris by the wealthier classes.

Embroidered Muslins.

EMBROIDERED MUSLINS.—Muslins very handsomely embroidered are made chiefly at Aurangabad and Paithan. The embroidery is formed by using the wings of caleopterous insects for the patterns; these are green beetles from Khandesh at 8 annas the 1,000. These muslins are principally exported to Madras and Haidarabad. Many females of decayed Musulman families, who once enjoyed all the comforts of life, find employment in this species of manufacture, and thus are enabled to earn a subsistence for themselves. Another class of embroiderers stretch fask (brocade) upon a timber frame and work patterns of flowers and leaves upon it very tastefully

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by sewing on brass spangles, beetles' wings and gold and silver badla. Caps and velvet slippers are embroidered in the same manner, and please the native taste by the showy glittering appearance they make.

Brocades.

BROCADES.—Very handsome brocades are made at Aurangabad, Vaizapur, &c., of coloured silk and gold and silver thread. They are used for trimming dresses, caps, &c. Brocades are made of various widths, and fetch from two to three rupees per tola, according to the quality of the workmanship.

Dopattas.

DOPATTAS.—Elegant cloths, composed of a mixture of cotton and silk, having very pretty devices of flowers and other patterns wove in with gold and silver thread, are produced at Paithan and a few other towns in the Dominions. Pieces of this description of material sometimes cost as much as a thousand rupees.

Tasar Silk.

TASAR SILK.—Saris, scarfs and other smaller articles are made from the silk of the Tasar worm gathered in the jungles in the eastern and southern parts of the Dominions. Silk cloth of a very durable description is manufactured from it at Warangal, Narayenpet, Koshgi, Matwada and Husainpurti and other places. Some of the insects which produce the silk are found in the jungles in the vicinity of the Pakhal Lake. The best description of Tasar silk is manufactured at Narayenpet in the Raichur Zilla, and Madhapur on the banks of the Godavari in the Yelgandal district. The insects are reared in the jungles at Madhapur by a small colony of weavers who have

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long been settled there, and much of the raw silk produced is exported to other districts for manufacture.

Manufactures. Saris.

SARIS.—Fine silk saris are made at Maiseram, 10 miles south of Haidarabad. They are made in various colours, richly embroidered, and fetch prices varying from Rs. 100 to Rs. 500. Good silk and cotton saris are made at Yelgandal and Narayenpet. The cotton saris of the latter place are of an exceedingly fine gossamar-like texture. They are made for export chiefly to Jeypore and Gwalior. Their prices range from Rs. 5 to Rs. 175 each. The silk saris of Narayenpet are noted for their superior workmanship, and are exported to various parts of the Dekhan.

Miscellaneous.

In addition to the mixed cotton and silk manufactures enumerated above, cotton fabrics of a superior description are made at Nandair, cotton carpets at Gudur, Chuntagatri and other places; silk cloths at Warangal, Gudwal, Paithan, Vaizapur, &c. Cotton fabrics of a coarser kind are made in most of the larger towns, while blanket looms exist in almost all the populous villages. Very good checked cloths, purdahs, shikar cloth, tent cloth, &c., are made at Kulbarga jail (see Kulbarga).

Silk Winding.

SILK WINDING.—The following description of the manner in which the raw silk is prepared for the manufacture of the materials described above is taken from Dr. Bradley's reports on the N. W. Divisions. It is generally applicable to the whole of the Dominions. The process commences by placing a hank of raw silk upon a large reel whose length is nine feet and height

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three feet, it is provided with a sloping central spindle, the lower end working in a pivot on the ground, whilst the upper part turns within a socket in a piece of wood projecting from the wall. The workman seated on the ground proceeds to wind off the silk from the larger to a smaller reel, which he accomplishes by fixing one end of the silk to the small reel, and working it smartly round in one hand, and turns the large reel in a contrary direction by the other, assisted by his toes. When the skeins are wound off, the silk is again transferred to bobbins, after which it is fixed on the winding machine. This is composed of three separate portions, a wheel and endless band, the rack frame in which the bobbins are placed, and the long cylinder for winding. From this machine the threads are wound on to a long winding roller made of light framework, a foot and a half in diameter having twelve or eighteen sides.

Manufactures. Silk Winding.

Gold and Silver Thread and Wire.

GOLD AND SILVER THREAD AND WIRE.—Wire is made from both gold and silver for embroidery purposes. Gold wire is manufactured by a process which is described as follows :— Bars of silver of various weight are thickly coated with gold leaf, and are then passed through a series of holes drilled in a steel plate until the bar of metal, originally seven inches in length, has been stretched to the length of several hundred yards. The intense pressure employed to effect this renders it very brittle, and the process of annealing is frequently required to restore its ductility, which is done by merely placing it in hot ashes in a pan. The instrument for drawing the wire is called a *Jumba*, and is a

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large pair of nippers, having the inner blades made rough like a file, to assist it the better in grasping the wire, a ring passes over the handles to which a strong chain is attached and fastened to a windlass worked by the hands and feet. The chain and wire are wound round the windlass and are again wound off, on a small reel called a *Fulka*. This operation has to be repeated about 40 times before the wire acquires the requisite dimensions. The fine wire drawer lengthens 220 yards into 40,000. The holes in the draw-plate require to be made with great exactness, and for this purpose a fine steel pointed awl is employed for drilling the aperture, whilst the workman is provided with a light hammer, having a tapering head, with which, aided by a small anvil fixed on the drawbench, he narrows the holes when abraided by friction. The machine or draw-bench for making the fine wire is a four-legged low stool provided with a small horizontal draw-wheel, round which the wire passes from a bobbin on a spindle at the further end, a steel draw-plate is fixed between these points, through which the wire passes, a handle fastened to the up-part of the drum moves it round. The whole cost of the apparatus is about Rs. 7. After becoming sufficiently fine it is fit for the brocade or kamkhab manufacturer, or if required for gold thread it has to undergo the operation of flattening, and is then termed *Badla*. Six or eight bobbins having fine gold wire wound upon them, are fixed on spindles on a frame, the ends of the wires being made to pass between

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two sticks placed upon the edge, are led over the polished surface of a steel anvil, and there receive a slight blow from a small hammer whose face is equally highly polished. As it becomes flattened it is drawn along the same. Gold thread is made of silk coated with gold leaf. Round a long winder provided with a hook at top, and loaded at the bottom, is wound a certain quantity of fine silk thread, upon another winder similar in appearance, is wound the *kullabuttoo* as it is prepared, which is made by attaching the end of some *Badla* to the silken filaments, and rapidly twisting the winder on which it is wound, the end being led over a hook suspended from the ceiling. As the silk thread twists round, the Badla is carefully adapted in its progress down, so that it neither overlaps nor exposes the silk within.

Dyes.

INDIGO AND OTHER DYES.—Indigo of a coarse description is made at Hanamkonda, Yelgandal, Medak, and other places. But small quantities of the plant are cultivated, the greater portion of the dye being imported. A couple of hundred years since large quantities of indigo used to be purchased in the Golkonda country by agents from the Surat factories ; of late years its growth has almost entirely ceased ; a circumstance doubtless in great part owing to the superior quality of the article manufactured in Bengal. Dyes used for dyeing Tasar and cotton are made from the pounded roots of certain shrubs which produce a reddish colour. Lac, which is found on both banks of the Godavari, is used to dye Tasar silk and thread, and in the

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Chapter V. Trade and Manufactures. Manufactures.

preparation of ornaments. The bark of the mango tree yields a dark yellow dye. The bark of the Babul tree also gives a reddish coloured dye.

Saltpetre.

SALTPETRE.—Saltpetre is made in many parts of the Dominions. The following is a description of the processes by which it is manufactured:—First, by evaporating the solution containing the salt in large iron vessels, and secondly, by boiling the liquor to a certain density and then evaporating it in large shallow pans or chunam beds. The first operation is only followed during the cold weather. The white earth containing the salt is collected by scraping old walls and roads about the villages, and a certain quantity is thrown into a shallow cistern about four feet in diameter and two feet deep; water is then poured in till it covers the earth, and the mixture is then well stirred together. After a day's digestion the water is allowed to drain away laden with saline matter by opening a hole made for the purpose at the bottom. The lixivium thus obtained is then boiled rapidly in an iron pot for twelve hours, removing the scum as it rises, and then poured into small earthen pots to cool and crystallize, which are placed edgeways to drain. It receives no further preparation, and in this state is of a reddish brown colour. The second mode, which is adopted during the hot season, requires a high mound of earth, at the foot of which are placed the shallow chunamed pans for evaporation. On the summit of this mound the white earth is lixiviated, and after being boiled in an iron pot is poured into channels that convey it down the sides of the mound into

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the pans below, depositing its earthy particles as it passes along, and when evaporated the crystals are swept away and packed for sale.

Paper.

PAPER.—Several descriptions of paper used for Persian correspondence are manufactured at Indore, Medak, Haidarabad, Kulbarga and in various parts of the Dominions. The best kinds, however, come from Kagazpura (literally "the paper village"), a small village near Daulatabad, where the industry has flourished for centuries. The following is a description of the manner in which it is made. The manufacture is carried on chiefly during the cold weather, because during that season there is a plentiful supply of water, and the high winds, which during the summer months interfere with the work, do not then prevail. The paper is manufactured of rags, which are first cut into small pieces and pounded for a number of hours in a hand-mill, after which all impurities are removed by washing. The pulp is then subjected to a second pounding which extends over a period of eight days; a week afterwards it undergoes a second cleansing, and soda and soap are then added to the material in equal proportions, about three-quarters of a maund of each to every maund of pulp. The next stage in the process consists of giving the pulp another pounding, after which it is spread out to dry in the sun for several days. The dry pulp is next reduced to powder and is then annealed with soap—one maund of the latter substance being added to the same quantity of pulp. It

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Chapter V. Trade and Manufactures. Manufactures. Paper.

has now to undergo a further process of pounding and drying which extends over a fortnight. It is next moistened with water until sufficiently softened for conversion into paper, a process which is accomplished as follows. The pulp is thrown into small chunam cisterns, about five feet square and three feet deep, which are filled with water. The paper-maker, who is seated alongside the cistern, is provided with a square frame across which is stretched a finely constructed bamboo chick. The frame is dipped vertically into the cistern containing the water which holds the pulp in solution; the lower part being gradually inclined upwards until the surface is reached, when the sheet, if correctly formed, is removed, and the process repeated. The sheets of paper are affixed to the walls of the workroom to dry, after which they are removed and glazed by rubbing a polished stone across the surface of each sheet. A quick workman will turn out from two to three hundred sheets of coarse paper per diem; the finer kinds require more manipulation, and the process of their manufacture occupies a much longer period. The manufacture, however, has fallen off considerably of late years, owing to the more general use of English-made paper.

Sugar.

SUGAR.—Sugarcane is grown all over the Maharatwari portion of the Dominions and in parts of Telingana, and the juice is manufactured into gur, jagari and fine and coarse sugar. In former days the juice of the cane used to be extracted by pounding it in huge mortars, but that

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method has been abandoned for the screw mill process, which is now in general use in all parts of the Dominions. The sugarcane when ripe is cut into lengths averaging about three feet each, and is carted or carried to the roughly improvised mill in which the juice is to be expressed. The mill consists of two upright pins of wood with well-rounded edges; the upper portions of each are roughly turned in spiral twists which revolve into each other when the mill is in motion. The lower ends are fixed into a socket which admits of their revolution; connected to the top is a yoke to which two or more oxen are attached and driven slowly round the circle formed by the small pit in which the mill is placed. As the uprights revolve a handful of canes is thrust between them, and when well crushed are removed and fresh ones substituted. The juice escapes into a small channel excavated at the bottom of the pit, and runs into an earthen chatty close to the boiling house; here it is ladelled into a large shallow iron pan beneath which a huge fire is kindled. It is boiled for several hours and then allowed to cool; as its temperature decreases it gradually solidifies, and the cakes thus formed are removed and stored up for sale or household use. This process produces the well known *gur* of commerce. *Rab* is simply the juice of the cane boiled to a thick consistency, and in that condition stored up in huge earthen jars. If it is desired to convert the *rab* into good marketable sugar, a large closely-wattled bamboo basket five feet high and some twenty in

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circumference, capable of holding about forty pullas, is filled with rab. The basket stands upon horizontal poles, having a well sunk beneath in the floor, into which drip the drainings from the basket which are called *kaki* or molasses. It is allowed to remain thus for fifteen days, when from the consistence of honey it will have been found to have taken the appearance of muscovado sugar. The plan for freeing it of its gluten and other impurities is accomplished by a series of meltings—that is breaking up the crystallized mass and forming the whole into a pap with a mixture as thus prepared :—Five seers of salt, two seers of soda, one seer and a half of the cuttings of the *euphorbia tiraculli*, one seer of cuttings of the *euphorbia ligularia*, and one seer of the ashes of the plantain tree, the whole to be boiled for one day in two maunds of water, strained, and mingled with the raw sugar into a pappy state, after which it is allowed to drain for ten days, when the same process of melting is again performed, with this difference, that this time the several ingredients are diminished, there being but one seer of salt, one seer of soda, one seer and a half of *euphorbia tiraculli*, one seer of *euphorbia ligularia* cuttings, and one seer of plantain ashes, with only twenty seers of water. Five days are now sufficient to drain the crystallized mass, after which the surface is covered to the depth of four fingers with plants of the *vallisneria verticillata*, removing them every third day until the process is finished. About twenty seers of sugar are usually found encrusted on the surface at each removal. The

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time required from the first steps of refining to bringing it into this condition occupies about ninety days, and fits it for the remaining operation which is to clarify the sugar, and is thus performed. One maund of the prepared sugar is dissolved into a thick syrup by first adding three seers of water, and boiling, gradually adding to this fourteen more seers of water, with two seers of milk, the impurities being carefully removed as they arise upon the surface. The clarified syrup is then gently evaporated to the point of crystallization and left to evaporate and crystallize in the sun and air, which, when effected, the crystals are crushed fine, and in this state it is sent to markets. The sugar is very sweet and of a very fair white colour. Forty pullas of rab, when thus converted into sugar and refined, give on an average forty maunds of sugar, sixty maunds of molasses, and twenty maunds of waste, valued at Rs. 900. The coarser kinds of sugar are made from *gur*, which is generally largely adulterated. It is worthy of remark that although the Sendhi, or date palm, the khajur of Bengal, grows wild in this country, no sugar is manufactured from the juice, as is done in the Province of Bengal.

Salt.

SALT.—Salt is obtained pretty generally all over the Dominions, and a coarse description of it is manufactured by the following process. The efflorescent earth is collected in baskets and carried to the pans which usually consist of a kind of basin made in the summit of a low mound having a filter made of twigs at the bottom. The water drains through this, and then trickles through a wooden or chunam channel into

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pans below. The pans are of sizes varying from two to five yards square. Here the water evaporates, after which the salt is collected and purified by boiling.

Manufactures.

Pottery.

POTTERY.—Pottery of various kinds is made, the best ornamental descriptions consisting of imitations of fruits, water coolers, cups, &c., in glazed and coloured clays, coming from Raichur. The earthen utensils in common domestic use are manufactured as follows. The clay from which the vessels are to be made is carefully selected and tempered. A lump of the clay is then placed upon the centre portion of a horizontal wheel, applying rotatory motion before doing so, the velocity of which is greatly increased by whirling it round briskly two or three times by means of a stick fixed in holes made for the purpose, in its outer rim. The whole is a simple affair, having a disc placed in the centre, sixteen inches in diameter, on which the clay is thrown for working into shape, and from the sides of which eight spokes proceed to the outer rim, whilst below there is a hole which receives the spindle, it turns on this spindle, which is the point of a bullock's horn let into a round stone. The entire diameter of the wheel is three feet and its breadth three inches. The framework is made of babul wood. The bulk of the outer rim is composed of clay, goats' hair, and horse dung, altogether not weighing above forty seers. The potter, accurately guessing the quantity of clay reqired for his purpose, detaches it from the mass, and casts it on the centre of the wheel, now in rapid motion, then

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dipping his hands in water, he works the lump into a pyramidal form, and then down into a flat shape, repeating this until he has deprived the mass of any air bubbles it may contain. In this operation the fingers are placed inside with the thumb outside the lump of clay, a piece of wet rag smooths the lips of the vessel, and a thin string drawn between the mould and the disc separates it from the wheel. The vessel thus shaped is now removed to a shady place to permit its drying to a particular point, when it is further prepared by being beaten into its proper form, by a flat wooden mallet, it possessing in this state peculiar tenacity admits of its hammering into shape, which is effected by placing a convex stone on its inner side, on which the hammering acts; whilst this process is going on the potter is continually sprinkling the beaten parts with fine rice straw ashes; when sufficiently beaten into form, it is again put by for two days under shelter, and covered with damp sand, after which it is subjected to a further hammering, and then burnishing the surface, the potter places it as before in a shady covered place to dry, and in a fortnight it is fit for burning.

Bangles.

BANGLES.—Glass and lac bangles of various colours are made to a limited extent. The imported glass bangles are found to be so much superior that they are usually preferred. Lac ornaments are made by covering tin or pewter with the dye in a liquid state. It is an industry which still flourishes in most of the principal towns and villages.

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Chapter V. Trade and Manufactures. Manufactures. Oil Pressing.

OIL PRESSING.—This industry affords employment to a very large number of persons. The chief oils are made from cocoa-nuts, mustard seed, castor nuts, gingelly seed, ground nuts, til seed and linseed seed. There are oil pressers in every village, who supply the requirements of the community and send the balance for sale at the nearest bazaar or trade centre. The oil mill is a very simple affair, consisting of a clumsily constructed wooden screw press, to the lever of which a blindfolded bullock is yoked and driven round in a circle. The oil produced is seldom pure or free from vegetable matter, and hence it very soon turns rancid.

In addition to these mentioned above, scented oils are made in small quantities from sandalwood, khaskhas and lemon and roshan grass.

Liquor.

LIQUOR.—The manufacture of liquor is in the hands of the kalals, who are the professional distillers of the country. It is produced chiefly from the mohwa flowers which are collected in the jungles in great quantities and sold to the distillers. The flowers are boiled in water in a closed cylinder, the steam being run off through a pipe and condensed in a second vessel. There is a large distillery at Sikandarabad at which rum, arrack and other liquors of a better description are manufactured.

Leather.

LEATHER MAKING.—The Mhangs, Chucklers and Chambhars, who are the chief workers in leather, both tan the raw material and make it into native shoes and other articles. Hides are tanned by being softened in water for a few days, after which they are

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removed and the hair scraped off. The hide is then treated with quicklime, and after remaining in this condition for periods ranging from two to four days, is placed in the tan made from the bark of the babul or any other species which yields a good tanning solution, and remains there for a fortnight or three weeks, after which it is removed soaked in clean water for a short time, dried, and is ready for use. When intended for the manufacture of shoes the leather is usually steeped in a solution of red-dye for a day or two before being worked. From the undyed leather, buckets for wells, water bags for bheesties, &c., are prepared. In the Raichur and Kulbarga jails superior slippers are made of silver and gold gilt leather, the latter is usually prepared from sheepskin, and is very soft and flexible. Leather of a superior description is made at Birh and Narayenpet. It is dyed red and green, and is used by bookbinders, and sometimes in making a better description of native shoes. Some dressed skins (goat or fine sheepskin are the ones used) of this leather from Narayenpet, exhibited at the last Calcutta Exhibition, were awarded a bronze medal, and a leather pad made from the same material obtained a similar award. Leather water skins of a superior description called chagals, and used by travellers to carry drinking water, are also made at Birh.

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